WORKS

Thomas Collier.

Preacher in the West of England.

Viz.

I. The Exaltation of Christ in the days of the Gospel, as the alone High Priest, Prophet and King of Saints.

II. The Marrow of Christianity, or a Spiritual Discovery of some principal Truths: together with a Description of Antichrist, both in the Mystery, and in the History.

III. Mysteries unveiled, or the glory of Christ, and the Ruin of Antichrist; held forth Dialogue wife; discoursing of the seven Seals, Trumpets, and Vials.

IV. Three General Epistles written to the Universal Church of the first born; containing several Discourses of the principal Heads of Divinity which are of the highest concernment.

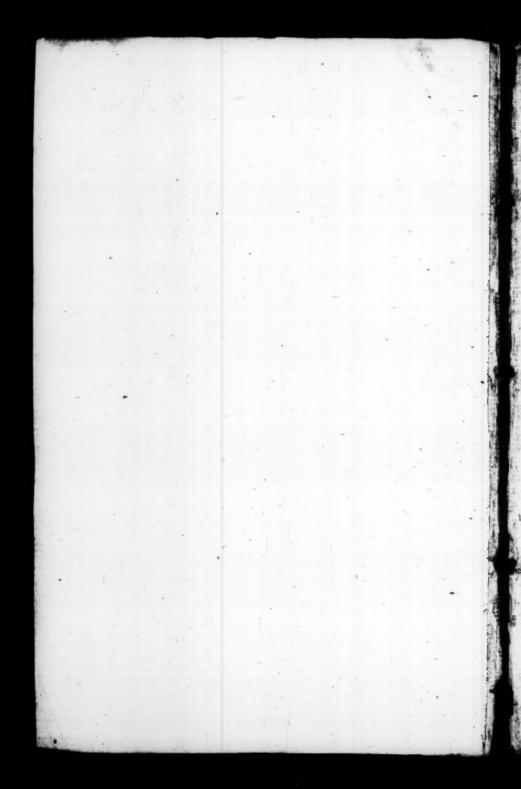
V. A Discovery of the New Creation.

VI. The Corruption of the Ministry of the Church of England discovered.

LONDON,

Printed by Robert White, for Giles Calvert, and are to be fold at the Black Spread-Eagle at the West-end of Pauls, 1652.

W. Harnott



EXALTATION CHRIST

The days of the Gospel.

As the alone Prophet, of Saints.

By Thomas Collier, Sometimes Teacher to the Church in TORK.

1. Cor.2.2. For I determined not to know any thing among you, save Jesus Christ, and him Crucified.

The fourth Edition, corrected and amended.

LONDON,

Printed for Giles Calvert, and are to be fold at the Sign of the Black spread-Eagle at the West end of Pauls, 1651.

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EPISTLE The READER.



fous Reader, Such is the tranfeendent Excellency of the
knowledge of Jesus Christ,
we may say of it, as the
aPhilosopher sometimes
spake concerning the de Afoul of Man, Prastat nima.

paucula ex meliore scientia degustasse quam de ignobiliore multa, that is, A small and dim understanding of it, is to be valued far above any other Science: And the Apostle esteemed all A 3 things

To the Reader.

things lofs and dung, [na ro impixor ? no oras] for theex-Now that thou may st grow in the knowledge of Jesus Christ, here isoffered to thy diligent perufal a little Treatife, wherein Christ is exalted in all his Offices; it contains three parts; the first treats of his High Priests Office; the second contains his Prophetical Office; and the third handles his Kingly Office. Thou must not expect excellency of speech, and the enticing words of mans wisdom; but thou mayst (by Gods bleffing) learn something more of the excellency of the Knowledge of Christ Jesus, and mayst find the zongue of the Learned, speaking a word in seafon to thy weary foul, in the plain and powerful evidence and demonstration of the Spirit; and fuch is the excellency of Scripture-learning, which contains in it florem delibatum, the flower and quinteffence of foul-faving knowledge, that it will abundantly fatisfie the hungry foul: man may have excellent knowledge in other things and yet perish, but this is life eternal to know God and Jesus Christ, Joh . 17.3. There are some shinings forth of the eteranal power and godhead in the Creatures, So that the invisible things of him from the Creation of the World,

To the Reader.

are clearly seen, being understood by the things that are made : we know the diffused brightness of the Sun-beams is not fo pleafant in large windows; nor can the bright shinings of him who is invisible, be so clearly, sweetly, pleafantly discerned in the Creatures, as in the face of Jesus Christ, in whom dwels the fulness of the God-head bodily, Col. 3. 9. And in whose face the light of the knowledge of the glory of God hath thined in the hearts of his Justified-sanctified ones, 2 Cor.4.6. and therefore by way of eminency Jesus Christ is called [वंत्रवर्ण γασμα में और्ताइ थे γαρ 2 κτ πρ में अका क्वा का विकार विकार विकार विकार विकार विकार विकार विकार Brightness of his glory, and the express Image of his substance, Heb. 1.3. O how excellent then is the true knowledge of Jesus Christ? and how acceptable will this little Treatife be unto those, who with a spiritual appetite are enquiring after the true knowledge of Christ in all his Offices! The Author being far distant from the City, could not fee the correcting of his Book; and it is an usual thing for some faults to escape the Press uncorrected in such a case, which thou mayst amend with thy Pen as thou readest; and for any material thing which thou apprehendest not found, carry it to the Touchstone of the Word, Try all things and hold fast that

To the Reader.

that which is good. And as we would have of their moderate in censuring us [Hanc weniam per timusque damusque vicissim] go and do thou likewise; and if but a mite of knowledge shall be (through Gods blessing) by this his labour added to thy understanding, let God have the glory, and the Author hath his end,

Thy Friend, and the Truths Servant,

Hanserd Knollys.



THE TABLE

A



Dmire', We are to admire the Wisdom of God, 19. The love of God, 21. The justice of God, 22. And the pomer of God. page 24.

Agreement between Christ and the farish High-Priests.

B

Baptism not one with Circumcision, proved from 8
grounds from p. 43. to p. 45. it is the first command
afterfaith,
Baptism the way by which believers enter into Church
fellowship,
The blessed condition of poor despised Saints,
116

C

Christ lifted up first in the preaching of the Gospel, 2.

Secondly in the hearts of believers. 5. When Christ may be said to be exalted in the souls of believers,

Christ meat and drink, and how to believers;

Christ healing and covering to believers,

Christ the great High-Priest of his people,

Christ

The Table.

Christ differs from the fewish High priests by way	of ex-
cellency,	12
Christ to be exalted as the alone High- Priest.	14
Christ Jesus a mighty redeemer,	24
Christ the alone Prophet of Saints,	37
Christ teaching as a Prophet considered under	
heads,	38
How Christ teacheth now he is in heaven,	54
Christ commands sanctification and holines,	83
Christ the alone King of Saints,	91
Christ opposeth the power of fin where he reigns,	92
Christ rules with free consent in the gracious foul,	93
Christ will reign as King not withstanding the rage of	
	100
How Christ is to be lifted up, 110. 111. How he	aught
his people before he came in the flest, 38. How he te	
	39,51
Christ the wisdome of the Father,	19
* Church of the fews typical, and how they differ,	44
All Church ordinances should tend to edification,	104
Command of Chrift, preach the Gospel, not men	
cyes,	3
Comfort for afflitted fouls,	11
Comfort for doubting fouls,	ibid.
Comfort for the Saints,	13
Comfort for Saints who have Christ to be their Pr	
	103
Comfort for Saints Who have Christ to be their	King,
And thursday of the control of the control of	108
Comfort, the reason why some goe Without it,	14
Conflict between the mind legally enlightned an	ed the
Law,	98
Conflict between conscience and the Law, and the	3 7.2 00000
	of

The Table.

of Christ, and the slesh, wherein it disfers,

Consolation for poor sinners in that there is such a Christ
listed up, who is able to give life unto them, 1 16. A Curse
pronounced against such as for sake the Lord, and follow men,
96. A Cursed and damned thing to for sake Christ,
27

E

Doctrine 2.

A N Evill and a bitter thing to for sake Christ the fountain, 26. Misunderstanding the covenant, what Evil's

The excellent properties of love to Christ. 1 It refuseth to receive satisfaction in any enjoyment beneath the Lord Jesus, 76.99. 2 It is quieted and satisfied in the single enjoyment of Christ, 85, 3 It slights all hardships that it meets withall for the name and sake of Christ, 86

The Excellency of it to the Saints; I It is of a knitting nature, 72. 2 Covers a multitude of fins, ibid. 3 is ever-lasting.

F

Faith, what it is, 54. what it is to live by Faith, unfolded under three general conclusions, from p.75. How it
overcomes the Devill,
Fiery Serpent, what,
Foolish, why the Virgins called so, Math. 25.

G

OD laid sin upon Christ, 15. And there be condemned it, 16. General application.

How

e of the contract of the contract of the second	State of the State of the
Tow Christ made reconciliation and ple, ibid. Wherein Christ and the Jen	
agree, and wherein they differ,	8,9
How Christ intercedes for his people,	19
How he teacheth now he is in heaven,	51
	,-
1001	. 3.1
Intercession the second part of Christs Protection the fecond part of Christs Protection of two parts in them, for them, Ignorance, the cause of not dividing right and Gospel, and it consists principally in	ibid.
Joy and consolation a fruit of peace,	6 7 35
Justice and severity of God manifested,	10/10/19 400023
Jultice of God pleads for believers,	SSH Witholf for The Execution
The Kingly power put in Israel after the The Kingdome of Christ in, and over	
firitual,	75
Knowledge of Christ brings men to know	themfelves, 52
of the state of th	Selection of
I Aws by which Christ rules in the hear In The Law of faith, 93. 2. The Law of	
3. The Law of meekness and humility, 95	
patience and contentedness, 96. 5 The La	
Lapon Chill, 15. And there is Bonbotaton	11 00 96
Live, how the foul lives in the want of th	
of God, 86. How God loved his from eternity	
Love of Godfree, full, everlasting,	Toyle
	Love

The Table?

Love how it is manifest in six particulars, Love one great command of the Gospel, 85. Love mas fested, 70. Love a command of Christ, 75. Love mby cas a new commandment, 89. Love what it is,	80 ni- lled
M	
Ans righteousness what, 7. Mans Wisdome cannot he to the knowledge of Christ, 53. The manner he Christ is to be lifted up, Matter of Christs Kingdome, 104. Spiritual Mercy God to be admired, 22. Miracles, how Christ works them thu day, 89. Matter, What Christ teacheth, Moses rafrom the dead, and submitted unto under the name of Christ teacheth.	10 y of ifed
	10
of the state of the Market of the state of the	
wby Christs commandment called New.	75
0	the
Obedience the fruit of faith, Obedience when right, Objections answered, Offering of Christ what,	54 7 ² 49 121
P P	54.
Priviledge of the Jews & Christians; their difference Priviledge under the Gospel What, Prophecical office of Christ.	34 35 e,46 49 37
	Re-

R

D Econciliation, the first part of Christs Priestly Office	1,
	5
Reconciliation and peace wrought by Christ,	4
Daniel C.	o
n 1:	2
70 0	7
Righteousness of Christ only justifies,	6
Reasons why Christ should reign King in his Church	6.
106, 107. Reasons why Christ is to be exalted, 71. Res	
Sons why Christ teacheth self-denyal, from 66 to 7	

SAints upon the heart of Christ, in respect of love to them, 10. Remembrance of them, 11. That there he will keep the Saints, why often sorrowfull, 19. What the Saints Song, 24. Their condition glorious in another world, 36. Scripture the rule by which Christ teacheth, 42. Sclice-denyal in ten particulars Christ teacheth. from 56 to 60

T

TEach, Christ teacheth his to believe, and to believe by faith, 82. Christ teacheth men to know themselves, 54. He teacheth to know himself, 52. How to know Christ bath taught the soul, 70. Trouble, what is the Saints trouble, 30,31,32.

Ule.

From Chrift a Prieft.

VSe 1, to admire God in his attributes,

Use 2, information of the sin and evill of those who
forsake

The Table.

for sake the fountain, and dig eisterns to themselves, from p. 25 to 27. Use 3. Of exhortation, I To all to look to Jesus, 28. 2 To the Saints to hold fast the profession of their Faith, 29. Grounds of encouragement thereunto, 30. Use 4. of consolation in many particulars, from p.33, to 36

Christ a Prophet.

Use 1. a Word of examination. Use 2. of consolationto Christians. 70,89

Christ a King.

Use I. of information; they no Friends to Christ, that get into his throne, and rule where he should.

2. They enemies to Christ that refuse to have him reign over them.

Use 2. To stir up spiritual people to come under the government of Christ. 108.

Use 3. Consolation and joy for the Saints, who have such a King,

The general application of all.

Use 1. of examination whether Christ hath been thus exalted in particular souls in the Nation, 114

Use of exhortation to the servants of fesus in all things to exalt him.

Conclusion; a word of consolation to all in general, that there is such a Christ now exalted able to give life, 116. And to belivers in particular, who enjoy blessedness in him.

Wildom

The Table

Those who take the Kingdom and rule from Christ are no less then traylors to his royal crown and dignity, 106 Work of the Devill Christ destroys two ways, 92

into his throne, and rule than a be found!

2. I have him refig.

2. One have him refig.

3. One have him no fight that refog is a bave him reign.

3. One have he have covern.

meet of (ii) is.

Ofe is Corfet tion and joy for the Soliets, who have feels
a King.

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Ofe t. of examination whiter Chiff half been thus evached in finite the feelen the Mation.

Ofe of exhibitation to the fervants of felics in Althines to

Cencles for ; a vo conference to all in general, that there is such a Classification expliced able to orthologous 116. Lad to believe to a thinder, plus copyllessed at line.

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EXALTATION CHRIST;

The alone High-Priest of SAINTS.

CHAP. I.

John 3. 14.

And as Moses lift up the Serpent in the Wilderness, soit behoves the Son of Man to be lifted up.



HIS Text prefents you with the exaltation of the Lord Jesus, and the maner of it.

Occasioned by a Discourse between Christ Jesus, and Nicodemus, from the beginning of the Chapter; these words being a part of that discourse, and they are the words of Christ, who is Truth it self, and cannot lye, the faithfull and true Witness, the Alpha and Omega, the

first and the last of all truths, and heavenly mysteries of the Gospel.

The Text divided into two parts.

In this Scripture you may be pleased to take notice of two particulars: First, an act to be done, Christ listed up: Secondly, how it must be done: Even as Moses listed up the Serpent in the wilderness, &c. I shall not meddle with that Title by which Christ is pleased to describe himself (the Son of Man) I might note that Christ is the Son of Man, and so true and perfect Man, as well as God, Rom: 3 4.

Bot

But I shall rather pitch upon the main glorious Gospel truth held

forth in this Scripture, and the truth or conclusion is this.

Doff. That the Lord Je'us Christ now in the days of the Gospel, is to be lifted up, even as Moses listed up the Serpent in the wilderness. Christ is to be listed up now in the days of the Gospel.

Note. 1. Christ is to be lifted up in the preaching of the Gospel.

2. In the fouls of believers.

I. In the preaching of the Golpel, and that first for justification and life, as the alone Priest, Attonement and Peace-maker between

God and his People.

2. He is to be lifted up as the alone Prophet to teach; as the alone King and Law giver to his Church and People: And this is to be done both in the preaching of the Gospel, and in the hearts of Believers.

1. In the preaching of the Gospel Christ is to be lifted up for ju-Mincation and life; this was the end for which Christ came into the world, John 10, 10. I am come that ye might have life, and that ye might have it more abundantly. O beloved, christ came to give life to dead fouls, John 5.25. The dead shall hear the voice of the Son of God, and they that hear shall live. And this life Christ communicates to his, in giving his life to purchase life for his own, who were dead in trespaffes and fins, Ephel. z. I. And fo freely and fully justifies all whom be intends to fave, Rom. 3.24. And this justification, although free, through the redemption that is in Christ, yet we come to participate of that justification by faith, Rom. 3. 26,27. And the preaching of the Gospel is the instrumental means in the hand of God working Faith, Rom. 10, from ver. 14. to 17. Faith cometh by hearing and hearing by the word of God: therefore Christ is to be exalted in the preaching of the Gospel, for justification and life, that men beholding him, may have life by him.

See this confirmed, Mat. 10. 27. What I tell you in darkness, speak ye in the light, and what ye hear in the ear, that preach ye on the house tops. Note, what doth Christ tell his servants in the dark? He tels them that he is their life, and their light, their justification, reconciliation, and peace, and he tels them in the dark, in secret, that there is no light or life to be attained in any creature, or thing below the Lord Jesus; and Christ having called them to it, this they are to speak in the light, and to preach it upon the house tops, that is, publikely to make it known to all, that men through the blessing of God may

come to the fight of it.

This was the Commission Christ gave to his Disciples, to lift up filmself as the alone justification, and life, in the preaching of the Gospel.

Gospel; see Luke 24.47. compared with Mark 16.16, 17. In Luke the Text sayes, And that repentance and remission of sins should be preached in his name among all Nations: And in Mark, Go preach the Guspel to every creature; bathat believeth and is baptized, shall be saved, exc.

Note. In the first, remission of sins is to be preached; In the second, salvation through believing: and both these in Christ; remission of sins in the name of Christ, salvation and life through believing in Christ, who is the alone justification of believers; so that justification, remission of sins, &c. through Christ, is to be held forth to the view of the soul, that the soul who is a sinner, may by the power of God, come to see the Son; that is, to see that remission of sins, that justification that is held forth in Christ, and so come to be made partaker of it: This you shall see further confirmed by a second word from Heaven, Acts 5.20. Go, stand, speak in the Temple all the words of this life, that is, all the words of the Gospel of Christ, the means God hath appointed by the workings of his Spirit,

to discover lif anto the Souls of men.

And secondly, as Christ thus requires it, so likewise the Apostles practifeit : you shall ever find them exalting Christ : So the Apostle Peter, Acts 4.12. exalts Christ to the Heavens, above all, Neither is there salvation in any other : for there is none other Name given under beaven among men, whereby we may be faved, but by the Name of Jesus (Hark you) beloved friends, here is Christ exalted, his Name above every Name, for the remission of sins, salvation: And thus is Christ to be exalted above all duties, creatures, every thing, Acts 5.42. And daily in the Temple, and every House, they ceased not to preach and teach Jesus : What did they teach and preach of Jesus? They preach Justification by Jesus, in opposition to all legall righteousnels, A &s 13.39. And by him all that beleeve, are justified from all things from which ye could not be justified by the Law of Moses This is the Sermon (beloved) the Apostle preached, Jesus Christ dying and rifing again, 1 Cor. 15.34. For I delivered unto you first of all that which I also received, that Christ died for our fins, according to the Scriptures? And that he was buried, and roje again the third day, according to the Scriptures. This the Apostle Paul preached first of all unto them juftification and life by Chrift, Rom. 4.25. Who was delivered for our offences, and raifed again for our justification : That he died for fin, and was railed again for justification, this is the first Sermon you fee the Apostle preaches; and it is that he is ever endeavouring to make It more abundantly clear to the Souls of the Saints. Rom, 10,14. He is the end of the Law for righteousness, to all them that beloeve. Rom.3.30. And that by the deeds of the Law there feeling felb be juftified,

of the Law, but by the faith of Jesus; for by the works of the Law shall no shesh be justified. Thus, beloved, you see the Disciples of Christ they cease not to teach and preach Jesus, that Christ is indeed the Messiah promised, Ass 9.22. The very Christ, that he died and rose again for our justification, that the Saints participate of this justification and life by faith in his blood: Thus the Apostle Peter came preaching and exalting Christ for remission of sins, Asis 5.31. Him hath God exalted with his right hand, a Prince and a Saviour, for to give repentance and remission of sins, according to Christs commission, Luke 24.47. So is the Apostles practice, preaching peace by

Jelus Christ, Acts 10.36. who is Lord of all.

Note. And this they preached as the command of Christ beloved. and not as the idle fancie of their own brain, as the fervants of Christ are now charged by those ignorant of the righteousness of God, going about ro establish a righteousness of their own, Rem; 10. 3. but beloved, they, and fo we, that are the Ministers of Christ, thus exalt Christ, Preach Justification and Peace by Christ, by the command of God. So Acts 10.42,43. And he commanded us to preach unto the people, and to testifie that it was he which was ordained of God to be the Judge of quick and dead, and to him all the Prophets eine witness, that through his Name, who seever beleeveth on him, hall have remission of fins: Note, beloved, this is the command of God. Where is it commanded? Why, Mark 16. 16, 17. he that beleeveth, shall be faved, that is, shall have his fins pardoned, his person justified, and so be everlastingly saved, that is, by faith the soul comes to eye it, and apply it, to see it, and to hand it: For beloved, the word faved, implies all that free and full salvation held forth in Christ to Beleevers, which is a salvation from all their enemies, Luke 1.71. That we should be faved from our enemies, and from the bands of all that hate us; but especially, and in the first place. that we shall be faved from fin , that we might through faith in his blood, receive remission of fins, be saved from fin; For this Jesus fignifies a Saviour. See a bleffed word , Matth.1.21. Thou shalt call bis Name Fefus, for be shall fave his people from their fins, and this falvation God hath commanded to be preached; this remission and falvation the Prophet witneffeth, Jer. 31.34 speaking of the Covenant of grace, the Gospel-covenant, he faith, For I will forgive their iniquity, and I will remember their fins no more, &c. and this remission of fin is to be preached among all Nations, beginning at Ferufatem, Luke 4.47 and in some measure this hath, and thall be performed, Alls 13.40,47,48. 2. Christ

2. Christ is to be exalted and listed up, as in the preaching of the Gospit, so in the hearts of Beleevers, which I shall endeavour to speak a word anto, before I come to speak of Christs exaltation in his offices: I say, he is highly exalted and listed up in the hearts of all that rightly beleeve in him. So the Apostle Paul desires to know nothing but Christ, and him crucified, I Cor. 2.2. And indeed, be loved, he that rightly know Christ crucified, knows enough: Therefore the same Apostle sain, Gal. 6.14. God forbid that I should rejoyee in any thing esse, save it solutions christ, and him crucified. Christ crucified is a Christians orly joy, onely delight; therefore the Apostle Paul prays, Ror. 15.13. That God would fill them with all joy and peace through baceving, and why? by beleeving the soul comes to enjoy this crucified Christ, and so justification and peace, som 5.1.

Queftiot. But some may say, How shall I know that I do indeed

exalt Chift in my foul ?.

Ants. First, christ is then exalted in the Soul, when the Lord brings over the foul to look upon christ as its alone justification. O beloved, thin is the Lord exalted, when the foul comes to fee that there is noming but emptinels in it felf, when the foul can through the power of God, cast down all at the feet of Christ and look upon all its own right teousnesse as dung and dross in comparison of Christ; so the Apostle Paul, Phil. 3.7, 8,9. the Apostle having in the 5 & 6 verses, laid down what he was once in divers particulars in his own righteousness, he amongst all the grounds, (as once he thought them grounds of comfort)one and not the least was he walked as touching the Law blameless : But what things were gain, that is, I counted gain, and rested up. on them, I now count them loss for Christs sake; yea doubtless, Ecount all things but loss for the excellency of the knowledge of Christ Fesus my Lord, and v. 9 and be found in him, not having my own righteoufne's which is of the Law, but that which is through the faith of Chrift, the right coufness which is of God by faith: O here is a foul exalting Christ above all, layingall his own righteousness low, even as low as dung and dross in comparison of Christ: O what saith thy soul to this, now man, wor man, didkt ever see thine own righteousness, or at least thine own unrighteoniness? hath the Lord opened thine eyes to fee a vanity; an emprinesse in that thou once trustedit to? hath the Lord let forth a glimple of his glory into thy foul, thining down in the face of Je. fus? can you say, Yea doubtless, I account all things but loss for the excellency of the knowledge of Christ Jesus my Lord. Is thy soul carried forth above, and beyond thy felf to the Lord Jefus as thine alone righteousness? See Elay 45.24, 25. Surely shall one fay, in the Lord have I righteousness and scrength, verse as. In the Lord (hall

shall all the feed of Israel be justified, and shall glory. In the Lord Christ thou seeft thy justification, and in him thou gloriest; thou canft fay, God forbid I Should glory in any thing below Chrift, Jer. 23.6. This is his name by which be shall be called, the Lord our rightesusness, the Lord our covering, our justification; this is thy ground, when thou canft look upon Chrift as thy alone righteoulness and juftificazion, and so seeing an excellency in the knowledge of Christ in this

particular. 2. A foul then exalts Chrift, when it lodes fo upon Chrift, as that it is carried with a principle of love after him, and it is by love as it were glewed and knit up to him : So the Apostle, Rom. 8. 35,38. Who [hall separate us from the love of God? And when love constrains thy foul to follow God , 2 Cor. 5.14. The love of christ constrains in, and when love so glews and knies thy foul to Christ that thou takest him as the wife takes her bushand, for beger for worfe; as we use to say : when thou canst sollow Christ in at conditions; to tryall, prisons, death, nothing severs thee from im: when as with Abraham thou goeft forth from thine own Country. thy fins, finfull companions, and followest Christ, not knowing whe ther thou goeft, whether to liberty or prison, that makes nothing with thee, Hebar 1.2. By Faith Abraham obeyed, and went forth of his own Countrey not knowing whether he went ; this flows from faith Gal. 5.6.

3. When the Lord Jesus is the alone delight and joy of thy hearts beleeve it beloved, if the foul exalt Christ rightly, he will be thy delight and joy thou wilt be able to fing the fong of Mary, Luk. 1, 46. 47. My foul doth magnifie the Lord, and my spirit rejoyceth in God my Saviour & there will be joy and peace come in through beleeving , joy unspeakable and full of glory, according to Phil.4.4. Rejoyce in the Lord

alwayes and again, I fay rejoyce, &c.

b. E & ..

4. The foul that truly exalts Jesus, is satisfied in the enjoying of him ; and now the foul hath enough, when it hath Christ; let who will have the world, fin, pleasure, I have Christ faith the soul, a goodly portion; now the foul is fitted for any condition, come affliction, persecution, the soul glories in all, because it enjoys God through Christ in all, 2 cor. 11. 30, after the Apostle had mensioned his afflictions, he concludes that he will glory in all; fee Chap. 12. 9.

5. Laftly, when Christ is all, and in all to the foul, then doth the foul rightly exalt and lift up Christ, when it enjoys a fulness in Christ in the want of all things, and sees an emptiness in all things without Christ; this the Apostle could see and say, he is all and In all, Col. 3, 11. Christ is all, and in all, he is the way, the truth,

and the life, John 14 6. He is the light and life of men, John 1. 4. He is meat, drink, and cloathing, as we use to say, to the Saints he is their meat and drink; fee John 6.55. My flesh is meat indeed, and my bloud is drink indeed : O beloved, every Beleever spiritually eats and drinks the flesh and bloud of Christ, that is, lives upon Christ ; he doth not build upon Ordinances, Prayers, Duties; no, no; give me Christ faith the beleeving foul, Christ in hearing, Christ in preaching, in the Supper of the Lord &c. Beleeve it beloved, nothing less then Christ can satis se the living, the beleeving soul; and likewise in temporall things, the Beleever sees all purchased for him by the bloud of Christ; and so in every Creature, he lives upon the flesh and bloud of Christ, and thus every Beleever lives upon Christ; fee Verle 53. Then Fefus faid unto them, verily, verily, I fay unto you, except ye eat the flesh of the Son of man, and drink his bloud, you have no life in you: (hark you friends) He that doth not thus spiritually ear and drink the flesh and bloud of Christ, hath no life in him : a fign of a dead foul that lives upon Ordinances, Creatures, without Chrift.

2 Christ is cloathing and covering also, he covers the nakedness of men and women that believe; fee Rev. 3. 18. I counfel thee to buy of me, &c. White raiment that thou mayest be cloathed: What is this cloathing? the righteousness of the Saints ; see Rev. 19. 8. The fine limen is the righteousness of the Saints: Christ Jesus is the Saints righteousness, 1 cor. 1.30. Jer. 23.6. and so the Saints covering. The Saints Spiritually enjoy Christ also in their externall cloaths and covering; so that I say, he rightly exalts Christ in his soul, that

fees Christ to be all, and in all to him, &c.

I shall now come to the exaltation of Christ in his Offices, in the dayes of the Gospel, Prieft, Propher, and King; in these is Christ to

be exalted.

I. He is the great High-Priest of his People, and in this | Christ particular he is to be exalted in the dayes of the Gospell, that is, as the alone attonement and peace-maker betwirt God and man.

The Leviticall High-Priests under the Law were a type of Christ,

our great High Priest under the Gospel.

Therefore for my more clear proceeding, I shall endeavour to unfold unto you what was the Office of the High-Priest under the Law. and wherein Christ our Gospel High-Priest and those High-Priests agree : and wherein they differ.

Wherein Christ & the Jewish High Priests agree, & wherein they

What their Office is, and wherein they agree ; for those High-Pricits Priests in all their administrations, typed forth Christ our High-

1. The Office of the High-Priests it was to offer sacrifice for the sins of the people, Exod. 28, v. 29. Levit 9. from the 1. to the 7. verse; this hath Christ done, he hath offered sacrifice for sin; and herein Christ doth not only agree with those High Priests in offering sacrifice for sin, but he differs also, excelling those High Priests; for they offered sacrifice, it is true, but it was the flesh and blood of Creatures, a Lamb, a Ram, Goats, Buls, & Levit. 9 34. Heb. 9.12,22.

But Christ Jesus, he offered not the blood of Goats and Calves, but his own blood, Heb. 9. 12,14. his own body, Heb. 10. 10. Christ hath offered himself a sacrifice, Epbes. 5. 2. Christ hath loved us, and given himself for us an offering and a sacrifice to God, &c. so you see Christ exceeds in the very first, in the offering, in the Sacrifice 3 he offers his own body, his own blood upon the Cross a sacrifice for sin; and indeed those legal Sacrifices were but a type of Christ our sacrifice, and in themselves could not do away sin, but as they directed to Christ; therefore Christ is called the Lamb slain from the beginning, or from the foundation of the World, Rev. 13. 8, and 1 Pet. 1.

18, 19. 2. The High-Prieft, by offering facrifice were to make atonement and peace for their own fins, and for the fins of the people, Levit. 19. 7. Moles faid unto Aaron, go to the Altar, offer thy fin offering. and thy burnt-offering, make an attonement for thy felf and the people. Chap. 15.30. The Priest for the unclean woman, was to offer a sinoffering, and a burnt-offering, to make an atonement for her before the Lord: This was the end wherefore he went into the holy place, Chap. 16. 3. To make an atonement for the children of Israel before the Lord, verl. 34. This Christ our High-Priest hath done : hark you beloved. Christ our High-Priest hath offered sacrifice, and by his facrifice he hath put away fin, made an atonement, that is, peace and reconciliation between God and man, Rom. 5. 10, 12. Being enemies, were reconciled to God by the death of his Son: Note, here is Christ reconciling by his death; Christ a sacrifice dying, and fo reconciling; you shall see all along the Scripture, that it is Christ a factifice, Christ dying, that is our reconciliation, our atonement, and peace, Ephel. 1. 13. They which were sometimes afar off, are made nigh by the blood of Christ, ver. 14. he is our peace, ver. 15. having abolified in his flesh the enmity, &c. ver. 16, and that he might reconcile both unto God in one body by the cross, &c.

You see Christ hath made peace by his blood, having abolished in his fiesh the enmity of the Law, made reconciliation by his Cross;

fee Col. 1. 20. and making peace; how? through the blood of his cross; it is by the blood of his cross, by his death, wherein he offered himself a sacrifice for fin, that he hath made peace for all his people.

Note, in this also, that Christ our High Priest exceeds those Jewish High-Priests: Christ our High Priest hath indeed made peace
and reconciliation for sin, he is our peace: and that the Jewish HighPriest could not do; their sacrifice could not make peace farther then
the soul was led unto Christ; see Heb. 10. 1. The Law having but 2
shadow of things to come, can never with those sacrifices that they
offer, make the comers thereunto perfect; and ver. 4. For it is not possible that the blood of Buls and Goats should take away sin; Christ hath
done that which the blood of Buls and Goats could not do, that
which never a High-Priest in the world could do, he hath taken away
sin, he hath made peace, and every believer receives the atonement
from his hands, Rom. 5. 11. By whom (namely Christ) we have now
received the atonement.

O beloved! What do your fouls fay to this? Christ hath wrought peace for every soul rightly receiving him, he hath done that which the Priest could not do, he hath done that thou thy self couldst never have done, if the Lord help thee rightly to look to him? and this he hath done in offering himself a sacrifice for sin, dying upon the Cross.

How should this inform poor creatures where to look for their peace and atonement? O do not look for it in duties, in tears, in professions; it is not crying, but dying that will take away sin; it is not tears, but blood that will make peace, Col. 1. 20. Heb. 9. 22. Without blood there is no remission: Believe it, if ever thou hast peace, thou must have it from a Christ dying, Rom. 8. 33, 34. Who shall lay any thing to the charge of Gods Elect? it is God that justifieth, who is be that condemneth? it is christ that dyed, &c. He dyed for our sins, and rose again for our justification, Rom. 4. 15. It is through him who hath given himself a facrifice for sin, that you must come to see your sin pardoned, if ever you see it pardoned.

O how do poor ignorant blinde creatures deceive themselv s! seeking peace where it is not to be found, in duties, tears, &c. They dig broken cisterns to themselves that will hold no water, (that is the reason they are so empty) compass themselves about with sparks of their own kindling, Isa. 50. 11. that is the reason they lie down in sorrows they seek the living among the dead, that is, having consolations amongst dead works, and that is the reason they finde it not believe it beloved, if ever you enjoy true peace, it must be let into your souls by a dying Christ; if ever you are saved, it must be by eying of, and

believing in the Lord Jefus, 1fa. 45. 22.

din two fromes between his shoulders, Exod. 27.12. so hath Christ both, not only the names, but the sins of his people also upon his shoulders; I Pet. 2.24. He hath born our sins on his own body on the Cross. He which knew no sin, was made sin for us, that we might be made the righteoulness of God in him; believe it beloved, those sins and corruptions that so much trouble the souls of Saints, he hath born them all himself, he himself bare our iniquities upon his own body.

breast place of judgement, for a memoriall before the Lord continually: Exod. 28, 29. He bears their names, and judgements before the

Lord, &c.

so doth Christ our High-Priest, bear the names of his People; yea, their nature, and judgements upon his heart before the Lord continually: he presents them before his Father continually. Now Christ may be faid to bear the names of the Saints upon his heart,

First, In his continual presenting them to himself and Father, (without spot) righteous, in his own righteousness, Ephel. 5.25, 26, 27.

Secondly, In respect of their nearness unto him. Beloved, that that comes to a mans heart, comes near unto him: the Saints of God are as near unto him as his own heart: he that toucheth them, toucheth the apple of his eye: he that persecutes them, persecutes Christ, Acis 9.4. O therefore, let men take heed how they persecute Christians; It were better a millione were banged about their necks, and they cast into

the Sea, then offend or persecute the Saints.

But the Saints, whom the Lord hath, or shall call, are upon his heart, in respect of his love unto them. Beloved, the Elect were upon the heart of Christ from all Eternity: Ephel. 1.4. That was the reafon why he comes into the world, to take your nature, your fins, become fix and a curfe for inners: It was his love. The Elect of God was so moon the heart of Christ from eternity: and he will give his heart blood before he will lose one of them. O what do your hearts say to this (dear brethren and fisters) is not here comfort for your souls? Or thou are perhaps afraid whether Christ loves thee: this is the complaint many times of the gracious soul: but know this, you to whom God hath given faith in his Son, thou are upon the heart of the Son in respect of nearness, in respect of love, he loves thee more then thou eartst love him, for God interes, Joh. 4, 26. He bears thee upon his heart (poor soul) and what cantle thou defire more? See Cant. 8.6. see what Christ fatch of his Church, Chap. 4, 9, and 6, 5.

Thirdly, The Saints are upon the heart of Christ in respect of his remembring of them. The righteous shall be had in continual remembers

brance, Pfal. 112,6.

O here is comfort for the poor afflicted souls of the Saints I it may be you are under affliction, either externall or internall, and are ready to complain, as once David did, as if the Lord had forgotter to he merciful. Plad 13. 1, 2. What ever thy condition be, God hath not forgotten thee 3 no, no 3 hou are upon his heart, thou are near and dear unto him, thou are very precious unto him, be hath set there as a seal upon his heart, and he cannot forget thee.

Object. But you will say perhaps, Will not God forget me when I forget him? I have a wicked deceitful heart, that gives me the slip, when I come to Pray, and the Name of the Lord is not

so pretious upon my heart as I wish it were many times, and it amai

Answ. But God will not forget thee, Esay 49. 15, 16. Can a morman forget her suching childe, from having compassion on the son of her womb? yet, they may forget, yet will not I forget thee. Behold, I have engraven thee upon the palms of my hands, thy wals are continually before me, &c. O bleffed word, the Lord will not forget; thou are not only upon his heart, but upon his hands also, ever in hu sight, but

ene is ever over thee for good.

Fourthly, The Saints are upon the heart of Christ, and there he will keep them; Those which thou half given me have I kept, and none of them is toft, orc. John 17. 12. Ab bleffed wordt able to bear up the spirits of the Saints, to whom God hath given faith: O you poor doubting Christians, who are sometimes afraid that your hearts wall deceive you, and perhaps are ready sometimes to complain with David, I shall one day fall by the hand of Saul. So thou art ready to lay, O this wicked heart of mine, O this proud, this stubborn heart of mine, I am afraid leaft all is nothing, and that I shall one day fall by it . O beloved, you (to whom God hath given faith) are upon the heart of Christ, and if thou canst but once fee thy felt there, it is enough, thou needest not fear thy falling. Dost think (man, woman) that Christ hath for thee there for nothing ? No, no. he will keep thee there : it is true, were the power of flanding on fale ling left to thy felf, then thou mighteft well doubt; but thou are kept by the power of God, through faith; I Pet. 1. 5. thou art preferved ar, and in the heart of Christ; his love is so to thee that howild ! not lose thee; none shall plack the out of his hands; he loving thee once, will love thee to the end, however fome presend a falling away from grace, after the foul comes truly to believe In the Lord Jelus. but it is but a vain fancy, and an imaginary conceit; for it is part of the Covenant of Grace on Gods part, to keep thee from falling, Jer. 3 40. I will put my fear into their bearts, and they shall not depart away from me.

Fifthly,

Fifthly The High Priests were to bear the iniquity of the holy chings in a place of pure gold on their fore-heads, before the Lord, always, that they might be accepted before the Lord, Exed. 28, 37, 38. So Christ bears the iniquity of the holy things of the Saints; the best Saint, I mean, the most holy is not able to perform any duty to God, but there is a great deal of finin it, iniquity cleaves to it; now beloved, as christ hath born all the rest of the sins of the Saints, so he bears all the fin, all the iniquity of the holy things of the Saints. O comfort for the Saints! thou canft not hear, nor pray without fine Why? Christ bears all the iniquity of thy holy things; he prefents thy person, and Prayers to God without spot, Ephef. 5. 27. There is never a Prayer put up unto God in the name of christ in faith, but Christ presents it. John 16, 23. What foever ye shall ask the Father in my name, it shall be given you. See Revel 8 3. The Angel chrift Jesus stands atthe Altar, having a golden Censor with much Incense, that he might offer it, or adde it to the prayers of the Saints, O beloved ! here is a bleffed word for the fouls of the Saints, whether particular Saints or Churches: christ adds to your prayers much Incense, the incense of his own merit.

Sixthly, The High-Priest was to go once a year into the most holy place, within the vail, Exod. 30. 10. Levit. 16, 2, & 34, compared with

Heb. 9. 7.

So is Christ our great High-Priest, Heb. 4.14. passed into the Heavens, within the vail, into the Holy of Holies, Chap. 9 12. Neither with the blood of Goats and Calves, but by his own blood, he entred once into the Holy Place, having obtained exernal redemption for us: What doth Christ there? why beloved, as he hath made peace and reconciliation for his people, to he is entred in within the vail to make intercession for them, Heb. 7. ver. 25.

The second particular is, wherein Christ and those High-Priests Christ excels differ, wherein Christ excels them: It is true, that the Jewish in all these Christ excels them, for they were but the

High. Priefts. Type, Chrift the Substance.

I. Christ exceeds those High- Priests, as he was the Son of God, Heb. 4, 14. Seeing then that we have such a great High-Priest, Jesus

the Son of God, let we hold fast our profession, Chap. 5.5.

The Jewish High-Priests were Aaron and his sons, Exodus 28, 16. Numbers 18, 1. but Christ our High-Priest is the Son of God. He was declared to be the Son of God with power, by hu Resurrestion from the dead, Rom. 4.

2. They offered the blood of Buls and Goats, of Lambs and Rams, as you heard, Heb. 9.12, 13. but Christ offered his own body,

and his own blood, vers. 14. Chap. 10. 10. He offcreth a better facrifice, baving obtained a more excellent Ministery, by how much also he is a Mediator of a better Coverant established upon better promises, Heb. 8 6.

3. They first offered for their own fins, and then for the fins of

the people ! Levit. 9. v.7.

But Christ our High-Piest offered himself a sacrifice for the sins of his people onely: for he ad no sin of his own, there was no sin found in his mouth: he was he innocent, harmless Lamb of God slain without spot, or blemin: Heb. 9.14. He offered himself without spot, or without fault to Gol. Herein Christ wonderfully exceeded the High-Priests: they, it larue, had holy garments made them, Exod, 28 2, typing forth whatholiness it was meet a High-Priest, a Peace-maker should have likewise typing forth that persection of holiness which was in Chris: he was the persection of that type; see Heb. 7.26. For such an High Priest became us, boly, harmless, undefiled; separate from sinners, made higher than the heavens: the High-Priest had holy garments, Christ is holiness it self. Beloved, here was a meet sacrifice to be offered for poor sinners: had he not been such a one, he could not have take away sin, therefore such a one became us.

4. The High-Priests they offerd many sacrifices; once every year they went into the holy place: End. 30.10. Heb. 10.3. But Christ our High-Priest, offered himself one for all, Heb. 10.10. By which will we are sanctified, through the spering of the body of Jesus Christ once for all; and after he save down a the right hand of God; a wonderfull Gospel mystery! under the lewish Priests, there was a remembrance of sin in the consciences of the sinners, though holy, and godly; for that ministration could near take away sin, Heb. 10.11, that is, never take away the everlating guilt of sin; they held under those sacrifices, but present pridon, and so present peaces every new sacrifice being a new remembrance of sin. But by Christ our High-Priest, who hath offered himself once for all, and by that one sacrifice, we have obtained eternall recomption, Heb. 9.11.

Object. Had not the beleeving Jews etemall redemption by Jesus

Christ under the legal Priesthood?

Ans. It is true, they had, but by that Priest-hood they had it not so sealed to their souls at once, but had their peace coming in by new sacrifices; there was ever conscience of sin, a remembrance of sin; if they had had everlasting pardon come in at one sacrifice, there need not to have been an offering for sin again, Heb. 10.1, 2. but we under the Gospel, who believe, have obtained everlasting redemption, that is, see all our sins past, present, and to come, done away by

orie Sacrifice, fo that now there remains no more conscience of fin,

propardoned but they fee all done away in Christ.

This may inform you of the ration why to many poor creatures go without comfort: they havethek comfort by fits, as we use to say; namely, when they can pro well, and their comfort comes in from their duties; an argument of a legall spirit. They pray to get peace from hence: these things will never make you perfect, that is, bring you perfect and the peace; but Jesus Christ, who is the same pessently, to day, and pessent for ever, brings in true and perfect peace, eternall redemption to the souls of his people.

The Legal High-Priefts were but for a time; till Christ; but. Christ our High Priest is an everlating High Priest, a Priest for ever after the order of Melchisedeck. Heb. 11.5,6.v. 20. Melchisedeck was without beginning that is bown, and without end; so is Christ without end, Heb. 7.3. Heree it is, that all that ever Christ (as he is a High priest) hath purched for his people, is like himself.

everlafting; everlafting reconcilition, everlafting life, &c.

6, Laftly, the High Priest exted into the holy place, within the vail once a year: namely, ito a worldly Sanctuary; indeed a type of Heaven. Heb. 9. 1, 2, 4, but Christ as he hath obtained a more excellent Ministery, Heb. 8. 6. so t is not entred into the boly place made with bands which are the figures of the true, but into heaven it self; now to appear in the presence of 6 O D for us, Heb. 9. 24. O blessed word for Beleevers I Christ our Ligh-Priest is entered into the very heavens, to appear for his people, as he undertook to hear their sins, and pay their debts, so he now wer appears personally for his people 3 and thus you see beloved the Christ is our great High-Priest, and wherein he not only answers the Legall High. Priests, but also exceeds them.

The second particular tobe considered, is, that Christ Jesus as he is Priest, is to be exalted and lifted up in the dayes of the Gospel, and that both in the preaching of the Gospel & in the hearts of his people.

1. In the preaching or the Gospel, Christ is to be exalted as the alone High-Pricit, the atonement, peace-maker, and reconciliation, between God and man, and that in opposition to all legall righteousness, or peace sought for in a legall way; beloved, thus Christ was exalted in the dayes of the Apostles, Ads 10.36. Peter came preaching peace by Jesus Christ; and in the Epithle to the Mebrews, it is the main drift of the Spirit of God, to discover, year to exalt, to lift up Christ, the alone High-Priest, holding forth the dignity, the excellency and utility of his office.

And

And this was received alwayes in the hearts of the Saints, christ our High-Priest, Christ our peace, Ephel. 2. 14. for he is our peace, e.c. Now to speak more punctually to the Priestly office of Christ.

it confifts in these two particulars , partly in Reconciliation , partly

in Interceffion.

1. In Reconciliation, that is, in reconciling God to man, and man to God. Now it is true, God was ever reconciled to his Elect in his Son from all eternity, for he loved them in his Son, Ephef. r. 4. from before the foundation of the world; he never looked upon them but in his Son, yet so, as with relation to his death, so working peace. Beloved, this was the great design of God in sending Christ into the world to make peace and reconciliation, 2 Cor. 7. 19. To was that God was in Christ reconciling the world to himself, namely the Bleck (amongst the Gentiles, who were alwayes counted for the world, see Rom. 11. 11, 12, &c.) not imputing their sins, &c. This was the great work God had to do in the world, when he manifested that great mystery of godlines, 1 Tim. 3. 16. God manifested in the flesh &c.

And this Christ hath done (beloved) he hath perfected it , and finished it; see 2 Cor. 5.18. and all things are of God, who hath reconciled us to himself by Jesus Christiso also Rom. 5.10,11, & Heb. 2. 17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a mercifull and faithfull High-Prieft, in things pertaining to GOD, Why? to make reconciliation for the firs of the people; a bleffed word for all beleevers. God is reconciled to them in his Son, God is at peace with them; this was the end wherefore Christ came into the World, to make peace for the Saints and to give life unto them : hence it is Chrift faith, John To. to. I am come that ye might have life, and that ye might have it more abundantly; hence it is, that the Golpel of Christ is called the Goffet of peace, Ephel. 6.15. and the glad tidings of peace, Elay 57.7. the Covenant of the Gospel is a Covenant of Peace, Esay 54.10. Ezek. 37-26. God is a God of Peace, and at peace with beleevers, Rom. 5.1. 1 Theff. 5.13. and Christ is a Prince of Peace, Elay 9.6.

Thus you see (beloved Christians) what peace and reconciliation here is wrought by christ for all beleevers; a God of peace, a Covenant of peace, a Gospel of peace; God hath reconciled us to himself through his Son, for he is our peace, who hath made both one, and broken down the middle wall of partition, and made us Gentiles one with the Father through faith, having abolished in his sless that he might reconcile both unto God in one body by the

crofs.

The second thing considerable, is. the manner how he makes this peace, and that is first in bearing their sins. 2. In laying down his life and blood. In bearing their sins, beloved, christ bears all the iniquities of all his people, Esay 53.4,5,6. surely be bath born all our griefs, and carried our sorrows; he was wounded for our iniquities, and bruised for our transgressions; the chastisement of our peace was upon him, and with his stripes are we healed: and the Lord bath laid on him the iniquity of us all.

Note, First, God laid fin upon christ: Secondly, christ bare them :

Thirdly, there God condemned them.

1. God laid sin upon Christ. All we like sheep have gone aftray; but he hath laid on him the iniquity of us all, it is all laid upon Christ, so that now the sin of all the Elect, becomes the sin of christ, they are laid upon Christ; He is become sin for us, that we might be made

the righteousness of God in him, 2 Cor.5.21.

2. Clrist bare the sins of his people; God did not onely lay sin upon Christ, but he bare it, I Pet. 2. 24. he bare our sins on his own body on the Cross, and so hath born our grief, and carried our sorrows: this is the way beloved, by which christ hath made peace for his people in bearing their sins; there was no other way left for reconciliation between God and man, John 1. 14 but God must become man, that so he might bear our sins, and so our griefs and sorrows, that he might be bruised for our iniquities, and that the chassisse-

ment of our peace might be upon him.

3. There God condemns sin, and Christ now bears not onely sin, but justice for sin: Man sins; Justice is offended, and that must be satisfied; Christ steps in, he takes the blow, he becomes surety for sinners, stands in our room, and pays the debt; see Rom. 8. 3. For what the Law could not do, in that it was weak through the sless, God sent his Son in the likeness of sinful sless, and for sin condemned sin in the sless. Note beloved, God did not onely lay sin upon Christ, but Christ bears it, and there God condemns it; where God sinds sin, there he condemns it; God condemns the sin of his people in the sless of his Son.

O what doth thy foul fay to this, dear Christian! before ever thou couldst be reconciled to thy God. Christ Jesus must bear all thy fins,

and the condemnation of them in his own body.

O see, see man, what a burthen thy fins were to thy Saviour; if thou hast any interest in him, follow him to the mount of Olives, see him in his agony, Luke 22.44. Sweating drops of bloud, great drops of blood, tritkling down to the ground; this was the weight of thy face laid upon thy Saviour, before ever thy peace was purchased; see

him upon the Crosse (bearing thy fins and my fins, man, woman (if we have any interest in him) and the condemnation of them) crying out, My God. my God, why hast thou for saken me? Beloved, it went

heavy with our Saviour.

tinne; truly beloved, if you love the Lord Jesus, you cannot love that which was such a heavy burthen unto him. O beloved, how should justified savedpersons take heed of sin, of every sin! the least sin that thou canst imagine, took hold on Christ, as well as the greatest: O therefore take heed of pride, of anger of foolishnesse, vanity; the least sin is much unbecoming Christians: O beloved, how seasonable comes in that earnest exhortation of the Apostle, Rom. 12, 1. 2. Christ having given up himself for your sins, that you give up your selves, your souls and bodies, a holy, living, acceptable sacrifice to the Lord!

2. As Christ hath made peace in bearing the fins of his people, so also in laying down his life and blood for them; beloved, before. ever there could be peace and reconciliation made, Christ must die for it, give his life and blood for it; all those ceremonial facrifices under the Law were a type of a dying Christ; hence it is that he is called a Lamb flain from the beginning : beloved, Christ having undertaken to become a High-Priest, a peace-maker between God and man, nothing leffe then his blood could do it, Heb. 9,22. Without blood there is no remission : no justification without blood; Christ dying is a Christians justification , Rom 5 9. being now justified by bis blood, we (hall be faved &c. no purging of fin without blood, Heb q. 14 how much more shall the blood of Christ who through the eternali spirit offered himself , purge your consciences from dead works to serve the living God! Revel. 1.5. who hath loved us, and washed us from our fins in his own blood, &c. there is no pardon, and so no peace without blood, Heb 9.22. Thus beloved you fee that all muft be done by blood, and by the blood of Christ too; the blood of all the creatures. in the World, nay, of all the men in the World, was not able to redeem, to make latisfaction for one foul, nay for one fin; nothing leffe then blood of Christ could do it , 1 Pet.1.18, 19. filver , and gold could not do it ; the blood of creatures could not do it, Heb. 10, 5. It is not possible that the blood of Buls and Goats should take away fin.

Object. But some may say, that God had never any thing against his Elect is he ever loved them from eternity, Jer. 31.3. I have loved thee with an evertasting love. Ephel. 1.4. he chose us in him before the

foundation of the world.

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Anfw. True, God ever loved his Elect, and ever intended mercy

and love unto them ; yet he fo loved them as with relation to the death of his Son; and from everlatting determined to fatisfie his justice, to take away fin, and work peace by the death of his Son 3 and the truth is, that God had as really an eye to the death of his Son, from all eternity, and law it as actually then, as if Christ had then suffered; see Ephes. 1.4. He chose us in him from before the foundation of the World; in him, with relation to his death, to his making fatisfaction for fin; not that God could not have made the Saints at once, and have faved them presently, and never have fuffered them to fin; but this is the way, God in his wildom appointed to manifest his mercy on the vessels of mercy, and his justice on his enemies; so that now beloved, God having appointed this to be the means to bring fons to glory, therecould never have been any remiffion, any peace, but by a dying Chrift; therefore he is called a Lamb flain from the foundations of the world, Revel. 13,8, and Indeed, Christ was as a Lamb ever flain in Gods account, and he beheld all things as and law both the work of creation, redemption, and glory of his Saints from all eternity.

The second part of Christs Priestly Office, consists in his intercession at the right hand of the glory of his Father, Rom. 8. 34. who is the that condemneth? it is Christ that died, year ather that is rise again, who is even at the right hand of God, who also maketh intercession for us. Heb. 7.25. He ever liveth to make intercession. Beloved, this is one part of Christs Priestly Office to intercede for the Saints.

Note beloved, Christ intercedes, 1. In the Saints. 2. For

i. In them Rom. 8.26,27. The Spirit it felf, (to wit of Christ, Gal. 4.6.) maketh intercession for us, or, in us, according to the will of God; that is, God by his Spirit, helpeth us to ask things according to the will of God; for we know not what we should pray for as we ought, but the Spirit belpeth us &cc.

2. He maketh intercession For us also, he ever liveth to make intercession. O blessed word for the Saints! he maketh intercession for every particular Saint, he maketh intercession for his Churches for us, saith the Apostle, and through him it is we have esse with

boldness unto the Father.

Object. But some may object; Did not Christ make satisfaction, peace, and reconciliation, when he died upon the Crosse, when

he said, It finished?

Anf. It is true that Christ in his Death and Resurrection finished the work of mans justification, Rom. 5.9. being justified by his blood: and he made peace and reconciliation, Colost. 1 20. having made peace

peace by the blood of his croffe. But we are not to understand by Christs interceding any new A& of Christs done, either in way of fatisfaction, or juftification : neither are we to underftand that Christ fits in Heaven pleading with the Father in words, as a Counsellour pleads a cause before the Judge; but Christ is in Heaven with the Father at his right hand, that is, in glory with him, prefending our persons; and in presenting our persons, all our services, In his own person : not by any new act of doing, but by the worth of his merits, the excellency of his person, the neer relation of the Saints to himself, viz. members of his body; so that now God cannot look upon the Son but he must behold the Saints in him, he having so neer a relation to his Father, both by his personal prefence, and the excellent worth of his merits (whose blood speak bet_ ter things then the blood of Abel) Heb, 12, 14, he continually makes intercession to God for the Saints, Elay 53. 12. He hath poured out his foul to the death, and he was numbred among the transgressors; he bare the Ens of many, and made intercession for the transgressors. Here you have the whole Prietly Office of Christ, I. Bearing fins , and fo working peace. 2. Making intercession by that means for transgressors.

The If so that Christ Jesus is to be exalted, and lifted up as the alone High-Priest in the dayes of the Gospel, hence will properly arise four words of application. 1. A word of Admiration. 2. A word of Information. 3. A word of Exhibitation. 4. A word of Consolation.

Use. First, A word of Admiration: O what cause have the Saints to admire God, who hath manisested himself in his Son; I say to admire him. 1. His wisdom. 2. His Love and his Mercy. 3. His Justice. 4. His Power, all manisested in his Son, to and for the good of Sinners, whom he maketh Saints.

r. How should the Saints admire his wisdom? Truly beloved, the wisdom of God as in other things, so in this particular (making peace by the blood of his Son) is very admirable; the wisdom of God wonderfully appeared in the whole work of God, with relation to the creation. Job 37.14, 15, 16 c. 38, 48.60c. and this the Saints should be

acquainted with that their hearts might admire him.

But the redemption of the Saints is much more admirable; for beloved, this was Gods end in making a world, that he might fer forth his wisdom in the redemption of the Saints, Esay 40 The Lord speaking as it seems, with relation to the coming of his Son a Saviour, vers. 11. he shall feed his flock like a shepberd, and gather his lambs in his arms, &c. he salth, ver. 13. Who bath directed the Spirit of the Lord, and who was his counsellour? with whom sook he counsell, and who instructed him? &c. certainly none beloved, there

was none to do it; for he determined his whole work, both of creation and redemption, before all things: if there had been any thing then for any of the sons of men, who could have invented such a way, such a means of recovering, and reconciling of fallen man? truly none but the God of wisdom, and therefore Christ is called in Scripture the wisdom of God, Luke 11.49 1 Cor. 1.21. we preach Christ the wisdom of God, &cc.2.7. But we speak the wisdom of God in a myssery, the bidden wisdom which God ordained before the world began. Note, beloved, the Lord Jesus Christ, the wisdom of the Father, him in whom the Father manifests his wisdom, was ordained before the world began, Ephes. 3.10, 11. it is called the manifold wisdom of God.

Well may it be called manifold; for le is infinite, there is no numbering of it, Plal.47, 5, great is the Lord, and of great power, of his

understanding there is no number.

How should this take off from the Saints all cares and fears concerning the things of this world? he who is infinite in wildom, wildom it felf hath taken care for thy foul, for thine eternity. Doubt not, but reft upon him , his wisdom shall be for thee ; he will so order, and dispose of all thy actions, as shall be most advantagious for his own honour, and thy good. And know this, that nothing comes to passe but by his wife disposing hand of grace: nay, he is made unto thee that beleevest, wifdom, 1 Cor. 1.30. O admirable mercy, that the God of wisdom, should not only, wisely contrive a way for the reconciling of finners to himself, but should become their wisdom! he is made to us wisdom; admire at this, all ye sons and daughters of God; what > God himfelf become your wildom? then truly thy folly shall not harm thee. O thou art ready to say, I am so foolish, so ignorant, &c. O poor soul, it matters not, it is mercy thou feest thy folly; for the truth is, thou must be a fool that thou may t be wife, I cor. 3. 18. & 4. 10 that is thou must renounce all thine own wildom, as folly; for it is felf wildom, that is the greatest enemy to Chrift. Therefore let no man deceive himfelf : If any man an oneft you feem to be wife in this world,let him be a fool that be may be wife.

2. What cause have the Saints to admire God in Christ for his love? O admirable love! what? God to give his Son to become a propiciation for the sin of sinners? is not this rich grace and mercy? for God to take upon him the nature of man, and the sins of men, to make peace and reconciliation for men? what soul can behold this love, this mercy, and not stand admiring in the enjoyment of it?

Beloved, this love of God manifested unto men, it is Frece, Full, Everlasting Love; It is free without defert; there was nothing in

man

man for to procure it; hehath loved thee freely, poor soul, Hos. 14.5. I will heal; their back. siding. I will love them freely; for mine anger is turned away. Beloved, God loved freely, for he loved his before they were, Ephes. 1.4. he loved them freely, for he loved them when they were finners, Romes 8. the manifestation of it is free; for it is not of him that willeth, nor of him that runneth, but of G. d that sheweth mercy, Rom 2.16. I Cor 1.27. he manifests it unto them, when they would none of it; when men had rather keep their sins then receive Christ as a Priest, and an atonement: so Paul, Acts 9. the Lord meets him, and over-powers him, when he was going in a way of persecution: as it is in Esay 65. 1. I am sought of them that asked not for me, and sound of them that sought me not, Ge. God first seeking and finding, causes the creature to seek after God.

2. It is full of grace and love, great love, John 3. 16. God so loved the World, that he gave his Son, &c. O unspeakable love, that nothing less then the Son of God can serve for a gift! and truly beloved, nothing less could have done the deed, and therefore nothing less could be given from a God of love, who intended in his gift to do good to man I John 4.10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins; and herein is the love of Christ manifested, to become a Priest, a Sacrifice, to lay down his life for sinners, John 15. 13. Greater towe then this bath no man, that a man lay down his life for his friends. Here is

great love, love to be admired of all the Saints.

3. This love of God manifested in the Son, is everlasting love, Jer. 31.3. I have loved thee with an everlasting love, therefore in loving kindness have I drawn thec. Hark you, (beloved friends) God hath loved his people from everlafting, and he will love them to everlafting. John 13. 1. Having loved his own, which were in the world, he loved them to the end, that is, for ever. Hence it is that the kindness of God is called everlafting kindness, Elay 54.8. In a little wrath I hid my face from thee for a moment, but with evertalting kindness will I have mercy on thee, &c. His mercy is everlafting mercy, Pfalm 100.5. For the Lord is good, and his mercy is everlasting, and his truth endureth to generation and generation. His Covenant made with thee who art a beleever, is an an everlasting Covenant, Ef y 61. 8. 1 will make an everlafting Covenant with them faith the Lord, a Covenant that fall not be removed, Elay 54. 10. Neither shalt thou depart out of it. Jer. 3 2.40. And hence it is that the joy of the Saints shall be everlafting; for indeed, were not Gods mercies, Gods Covenants, &c.everlafting, there could be no true joy, but this is that which occasions both true and everlasting joy, and consolation; 2 Thef. 2.16. Now our-Lord

Jesus Christ himself, and God, even our Father, which hath loved and given us everlasting consolation, and good hope through grace, &c. Note, beloved, here is everlasting consolation flowing from the love of God; and truly the consolation could not be everlasting, were not that love communicated through grace everlasting. Here is ad-

mirable mercy, admirable grace, free, full, everlafting.

3. The Saints have cause to admire God in his Justice; for beloved, those two attributes of God are admirably exalted in this one particular, giving Christ areconciliation between God and man; his love and his mercy is exalted, in that he to accomplish his own end in a way of grace, gives his own Son to become an offering for sin, to this very end and purpose, to reconcile and save sinners, John 3.16. 2 Cor. 5.19. Such was the love of God from all eternity, that nothing could hinder this design of grace. The Jews that had a hand in putting Christ to death, shall have a part in that mercy and grace purchased by his death, Asts 2.37,38. For they did nothing but what God in his Counsel had determined, Ast. 4.28.

Now as the mercy of God was berein admirably exalted to men, so is his justice, his severity also, Rom. 1.12. Behold therefore the goodness and severity of God. &c. Behold, here is goodness and severity.

mercy and justice to be admired.

First, the mercy of God is here admirably manifested, in freely choosing some ; and secondly, his justice in leaving others : First, His mercy in choosing some in his Son, to life and glory, Rom. 9. 23.24. That be might make known the riches of his glory on the veffels of mercy, which he had afore prepared unto glory, even us, whom he hath called, &c. here is the mercy of God wonderfully made known unto the lons of men: And note that this mercy was never manifested but in a way of Justice; justice must be satisfied for mans transgression: now that God may shew mercy without any wrong to his justice, he gives his Son to take upon him mans fin, and to luffer for the fins of his people, that so mercy and justice might meet together. An admirable work of grace, where God shews mercy, and his justice is satisfied. Never any mercy to be expected, but where justice is satisfied : it is in vain for thee, O man, to expect mercy out of Christ; there justice is fatified; if ever thou haft mercy, it must be there; therefore Christ calls, Mat. 11.21. Come unto me, &c.

Now, beloved, the Saints may admire at, and rejoyce in the justice of God; for the justice of God is for every believer, and is as ready to plead for them, as the mercy of God. A Creditor that is honest, he will be ready to acquit, and cleer the principal when the surery hath paid the debt and made full satisfaction, and to declare that he

hath

hath nothing against him: it is true, the surety may pay the debt, and the principal not know it, and he may be affraid, and troubled; but when the surety shall come and tell him that the debt is paid, and the Creditor satisfied: and when the creditor shall send his bond and discharge under his hand and seal; now this satisfies the man, and now he is clear, and comforted, now he walks boldly.

So it may be with the poor foul; Christ hath paid thy debt, he hath satisfied the justice of his Father; but perhaps thou wantest the assurance of it: Beloved, to whomsoever the Lord hath, or shall give faith, there it is sure; the Lord hath sent his Ministers to proclaim it to your souls, That who so wer believeth shall be saved; and here ke hath sent his Word to consirm it unto you, and if that will not satisfie, thou shalt have his seal too, Ephes. 113. And justice is now ready to plead for such a soul, to acquit him, I am satisfied. I have nothing against him;

and so justice is thine, and for thee, who (indeed) beleevest.

2 The justice of God is manifested in leaving others in a lost condition: herein is the severity of God admirably manifested; especially to the Saints; fee Rom 9.12. What, if God willing to thew his wrath, and make bis power known, endured with much long fuffering the veffels of wrath made up to destruction? See Chap, 11. the elect obtained mercy the reft were hardened. O how should the Saints admire at this justice! what? God to leave so many in a hardned-blind-perishing condition, and shew mercy to me! O wonderfull! what should God see in me more then in such and such hardened ones! What! God shew mercy, perhaps to one, and leave twenty, a hundred, in a hardned loft condition, and shall I be one of the small number! O beloved, how wil the due confideration of this mercy and justice, this goodness and severity of God, set your souls a work to admire God, & to praise him! this is the new long of Saints, Rev. 5. 9. And they fung a new fong, laying, Thou art worthy to take the Book, and to open the feal thereof i for thou halt redeemed us to God by thy blood, out of every hindred and tongue, and people and Nation: Othis is that which will feethy foul a praising God indeed, when thou shalt see peoples, tongues, Nations left, and thou taken our of them; some taken, perhaps one or two out of a family, others left; one or two out of a generation, dthers left; some few out of a City, a Nation, and others left. O beloved, the due confideration of this one thing, will occasion your fouls to fing that fong, that none else could ever learn, Rev. 14.3. They fung a new fong, and no man could learn that fong, but they which were redeemed from the earth (called out from earthly men) from Nations, peoples, tongues, &c.

4. The saints have cause also to admire the power, the aimighty

power of God, working Salvation for them; he doth declare himself himself to be the Almighty God, able to do whatsoever he pleaseth; he is able to save, he is able to work salvation for his people which way he pleaseth, and the power of God is manifested in Christ, working salvation for his people; see Esa.63.1. I that speak in righteousnes, mighty to save; behold, the Lord Jesus is called the mighty God, Esa.9.6.& a mighty redeemer, Prov. 23.11. and their redeemer is mighty, he shall plead their cause, &c. and truly beloved, he had need be mighty, for he hath undertaken a mighty work; the redemption and salvation of sinners; and

this appears to be a mighty work.

1. Because none else could do it; beloved, God hath done such a work for his people, that no creature, nor created power in Heaven or earth could do it, Elay 45.21. There is no God besides me; a just God and a Saviour; there is none beside me; none can save beside God, Hol. 13.4. There is no faviour besides me; therefore in vain is salvation boped for from the mountains; truly in the Lord our God is the salvation of Israel, Jer. 3.23. Beloved, it is in vain to look for salvation from the hils and mountains, from creatures, or any thing beneath the Lord Jesus. There is none other name given under heaven whereby we may be faved, but by the name of Jesus, A&s 4. 22. O beloved, how should the Saints praise God, and admire him for that great and glorious salvation he hath wrought for his people; this is the song the Saints fing unto his praife, Rev. 7. 10, 11, 12. And they cryed with a loud voice, Salvation to our God, &c. blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God for ever and ever, &c. They fing forth Gods faving power; who is a God able to fave after this manner ?

2. It appears to be a mighty work, exceeding the work of the Creation, or any of the rest of the works of God, if we consider the severall circumstances, or concomitants thereunto appertaining. Beloved, the Lord made the World with his Word, be spake the word and it was done; but it was not a Word that could save man being saln; no, no, beloyed; there is more to be done; first, God must take upon him the nature of man, that is, the seed of David, Rom. 1.3. of Abraham, Heb 2. 16. he must bear the sins of sinners, I Pet. 2. 24. and their curse, being made a curse for them, Gal 3. 13. and their condemnation, Rom 8.3. and to effect this great work of mans salvation, He that was in the form of God, and thought it no robbery to be equall with GOD, was found in the sorm of a servant, became obedient to the death, even the death of the Cross, Phil. 2.6, 7. Here is a great work before mans salvation is accomplished: was their ever the like work wrought by God, greater then the Creation; there a word doth it;

here must be blood, not of an ordinary man, but of the Son of God; greater then the destroying or building of Nations, or Kingdoms; there a word doth it, Jer. 18.7, 8. here must be blood, Heb. 9.22. Thus you see, beloved, the admirable power of God, manifested in this work of reconciliation.

The 2. If Christ be the alone High-Priest, the alone Reconciler and Peace-maker betwixt God and man, as you have heard he is, I Tim. 2.5. There is one God, and one Mediator between God and man, the man Christ Fesus. Then here is a word of Information, to inform us of the vanity and folly of those that create to themselves other

grounds of peace and comfort befides Christ.

Note first, That there are many that do thus create to themselves other grounds of comfort, other Saviours besides Christ, notwithstanding the Lord hath said, There is no other name given under beaven whereby you may be faved : yet believe it, many there are, that reft. upon duties and performances, and make that the ground of their consolation, fer. 2.12,13. They have for saken me the fountain of living water, and have digged unto themselves cisterns, broken cisterns that will bold no water, My people, that is, not only mine by creation, but by profession, yet they forfake me, and dig cifterns to themselves: how do men love to draw water out of their own cifterns? to create comforts to themselves, to kindle sparks of their own fire, until the Lord bring them off from it. Matth. 25.1. There were five wife Virgins, and five foolish; the foolish have lamps, a profession, and in that they rest, without oyl, that is, Christ his Grace and Mercy : and note, Christ saith the Kingdom of Heaven is like ten Virgins; and it may be the state of the Church, for all that I know; men shall content themselves that they are members, and boast themselves, and comfort themselves in it, with a name of Christians, a name that they are alive, and yet are dead: thecefore it neerly concers you, be loved, to look to it; it is not enough that you hear, profess, pray, or be members of Churches, unless Christ be yours; there is nothing else can make peace but the bloud of the Covenant; and many there are that shall deceive themselves.

2. See the fin, the evil of trufting upon any thing beneath

Chrift.

are called foolish Virgins; and well might they be called foolish; they content themselves with Lamps without Oyl: How long is that Lamplikely to burn that wants Oyl, think you? so that Professor, that wants Christ, It is a foolish thing for a man to be content with the shell without the kernel, the shadow without the substance. Beloved.

loved, all things without Christ, is but a shadow, it will prove nothing; he is the substance of all Ordinances, and professions; farther then you have Christ in them, they are dead. O how soolish would you count that man, that woman that should strive to catch the shadow, leaving the substance: It is a vain thing without profit; the vanity of it is this, they deceive themselves, they think they have something when they have nothing, Ravel. 3.19. Because them sayes thou art rich and increased with goods, and hast need of nothing, and increased with goods, and hast need of nothing, and increased with goods, and miserable, and poor, and blind, and nased: this is thy folly, thy vanity; thou thinkest that thou hast much to say for thy sells, because thou hast gotten a a form of godlines, when the truth is, that all (without Christ) is nothing, nay, less then nothing; vanity: they cannot help thee, certainly Christ died in vain, If any thing beneath himself can lave thee, Gal. 2, 21.

But secondly, to create comforts to thy self, beneath Christ, is an evil and bitter thing; certainly, beloved, it will prove very evil and bitter one day, either here when discovered to thy soul, or else hereafter when too late. See Jer. 2.19. Know therefore, and see that it is an evil thing, and a bitter, that thou half for saken the Lord thy God. An evil and bitter thing to for sake the Lord Jesus, the sountain; and

to reft upon any other thing, beneath him.

Object. What is the evil of it, perhaps you will fay ?

Answ. The best end of it is sorrow; certainly sorrow must needs follow it, Esai 50.11. Behold all you that kindle a fire, that compass your selves about with sparks: walk in the light of your sire, and in the sparks that ye have hindled; this shall ye have of mine hand, ye shall sie down in sorrow.

Queft. What is the reason poor souls walk so sadly and so forrow-

fully ?

Answ. Is it not because they forsake the Lord the Fountain, and dig cifterns to themselves? kindle a fire of their own, and then sit down, and think to comfort themselves: and hence it comes to pass, that so many poor souls lie down in sorrow: it is not thy case, poor soul? thou settest up this Duty and that Duty, this Prayer and that Ordinance, and expectest comfort in them, and thou wouldest fain compass thy self about with those sparks of Prayers and Duties, &c. and this makes thee lie down in sorrow, and all because thy soul is not carried through these to Christ, who is the substance of all Ordinances.

3. It is a shameful thing to rest upon any thing beneath chris; Certainly, beloved, it will make you ashamed one day, either here or hereaster: See Rom. 6. 21. What sink had you then in those things where

of ye are now ashamed? the end of those things is death. What were those things? deeds of darkness; and certainly to rest upon any thing beneath Christ, is a deed of darkness, and will cause shame: See Jer. 17.13. O Lord, the hope of Israel, all that for sake thee, shall be ashamed. And they that depart from thee, shall be written in the earth3 they have for saken the Lord, the fountain of living water. O beloved, will it not be a shame, when men shall profess Christianity all their days, when they shall hear, and pray, and perform Duties, resting in those things; and when they shall come to appear before the Lord Jesus, shall be rejected? Esai. 45. 16. They shall be ashamed, and also confounded, all of them together that are makers of Idols, that rest upon any thing beneath Christ: whereas the Lords Israel, Ver. 17. shall be saved with an everlassing satvation, &c. and they that trust in the Lord, shall be as Mount Sion that shall never be removed. Psal. 125.1.

4. Lastly, to trust in any thing beneath the Lord Jesus, is a cursed damning sin; so it is to those that live and die in that condition; see Mat. 7.22.23. Many will say in that day, Lord, Lord, have we not prophessed in thy name, and in thy name cast out Devils, and in thy name done many wonderful works? and then will be profess to them, I never knew you, depart from me ye that work iniquity. O beloved, this will be the sad sentence pronounced against all that shall come before this at the last day in their own righteousness. See Luke 13. 27. Depart from me ye workers of iniquity; there shall be weeping and gnashing of

teeth.

Ose. 3. A word of Exhortation; If it be so, that christ be the alone High-Priest, and Peacemaker, between God and man; O how should this stir up your souls to look to Jesus for salvation? Do not mistake me, I shal not set you upon this duty as if it were in your own power to do it; it is God that worketh both to will and to do of his own good pleasure: but as a means by which God may come in with power upon thy spirit, working up thy soul above thy self to his Son, and to encourage any poor soul to whom God shall be pleased to come in

graciously in his own means.

Note first, God calls thee to look above and beyond all, to him-felf, in his Son; See Isai 45.22. Look unto me, and be ye saved, all the ends of the earth: and Isai 55. 1. Ho every one that thirsteth, come, buy wine and milk, without money, and without price; wherefore will you spend your money for that which is not bread. O beloved, God would not have poor souls, for which Christ dyed, to spend their time for that which is not bread; he hath given Christ the living bread for that very end and purpose. God hath given his Son a Sacrifice, a Peace-offering, for fin, so making reconciliation for the sins of his people; he hath

hath put in us the Word of reconciliation, 2 Cor. 5. 19, 20. Now then we are Ambassadors for (brist (saith the Apostle) as though God did befeech you by us to be reconciled unto him; that is, to receive this reconciliation held forth by Christ in the Word. O beloved, what do your fouls say to this? is reconciliation and peace with God through Jetus Christ worth the owning? Is it worth the receiving? Men and women, consider of it, Acts 23.26. Men and brethren, children of the slock of Abraham, and whosever among you feaseth the Lord, to you is the Word of salvation sent: to whomever among you God shall give an

eye to fee it, and a hand to receive it, to you it is fent.

him; he will not put you off, Joh.6.37. All that the Father give the me, shall come to me; and him that cometh to me, I will no wife cast out. O beloved, the Lord is ready to receive sinners, the worst of sinners; the greatest of sinners: believe it, the Lord never did, nor ever will cast forth a poor sinner that comes to him in truth, that is, whom the Father draws to him. See the Parable of the Prodigal son, Luke 15.

20. His father seeing him afar off, ran and met him and embraced him: O the readiness of God to embrace poor sinners that come unto him! witness Mary Magdalen, Saul, Asts 9. the betrayers and murders of the Lord of life, Acts 2. All which manifests the readiness of God to receive sinners; and believe it, he would never invite thee, he would never give thee a heart willing to come to him, did he not intend willingly to embrace thee.

2. Exhortation for the Saints: if we have such a High-Priest, making peace and reconciliation for us; O beloved, how should this incourage us to hold fast our profession to the end; this is the use the Apostle in the Epistle to the Hebrews makes of it, Chap. 4.14 Having then such a great High-Priest that is passed into the Heavens, the Son of God, let us hold fast our profession, or confession, let us hold it fast, with a strong hand so to the word signifies) regressive the output of strong hand. Now there are three things that are almost ready to make a poor Christian (many times) to throw away his profession. I. The power and strength and corruption. 2. Inability, and indisposedness to that which is good.

3. Those hard temptations and trials, that they are liable unto in their Christian progress. Against these three diseases will flow in from Christ our great High Priest, remedies answerable, even to the satisfaction of the soul.

The first is; the power and strength of corruption, this is that which troubles thee, is it not poor soul? O thou hast such a body of sin; such a vile cursed nature, thou are ready to cry out, as the A-

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postle Paul, O wretched man that I am, who shall deliver me from this body of, sin? And as Isai. Chap. 6.5. Wo is me, I am undone, I am a man of polluted lips, &c. and this makes thee almost ready to throw away thy profession.

To this I shall propound a threefold remedy, all flowing from a

crucified Christ; from Christ as he is our High-Priest.

That all the fins of believers, were condemned in the flesh of Christ Rom. 8. 3. 10 Timeles, it fignifiesh the pronouncing of guilt, and so of condemnation, upon Christ. Beloved, Christ hath born the guilt and punishment of all thy fins, to whom he hath given faith in his blood: all those lusts and corruptions that so much trouble thee, he hath born them all, I Pet. 1.24. He bare our fins on his own bo-

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2. He hath destroyed the power of all thy sins, as he is a High-Priest; See Joh. 3 8.9. For thu cause the Son of God was manifested; that he might destroy the works of the Dewil. Whosever is born of God, doth not commit sin; that is, as he is born of God; he doth not sin willingly with his minde; he can say as the Apostle Paul, Rom. 7.17. It is no more I that do it, but sin; that is, I (Paul, born of God) do not sin. O here is the power of sin destroyed! though there is, and will be, the being of corruption. So, I John 1.18. If we say we have no sin, we deceive our selves, and there is no truth in us; Now consider (beloved) is not the power of sin destroyed in thee? Dost thou not look upon it as thine enemy? wouldst thou be rid of it? O that is thy desire; why then be not dismay'd; it is the condition of all the Saints, to have sin raging in them: Christ hath destroyed the power of sin, it shall not raign over you, Rom. 6.14.

3. Christ thy High-Priest will have thee to live in, and upon him, out of, and above thy self: therefore he is pleased to let alone in the Saints, A prick in the sless, the messenger of Satan to buffer them: He will save thee to fetch all from himself, Col.3.3. For ye are dead, and your life is hid with Christ in God: dead to sin, and dead in your selves; not able to act or do any thing, but as you are carried on by the power of God, Job. 15.5. Without me ye can do nothing; Christ is, and will be, all and in all to your souls, Col.3.11. If all sin in the Saints were subdued, and they made perfect in this life; I mean perfonally perfect, otherwise they could not live by faith upon another, and so should not be in a dependency upon Christ; this was Adams condition, and he quickly lost it; but it is the wildom of God, and it is much for our good, to keep us always in a dependency upon himselfe, where our stock remains for our life; our consolation, our salvation, it is all hid with Christ in God; and therefore it is sure.

although we have not the full enjoymet of it in this world; God keeps his people always in a way of believing, and fo causes them to live by faith; and when they are made meet for fuch a way, namely, perfection, perfect freedom from all fin, that is, when Christ finall change their vile bodies, and give them glorious bodies, then they shall be made like unto Chrift, but not before, Phil. 3.22 Fob. 3.2. O confider of it, I befeech (brethren) you would fain be glorified in a fare of mortalist what need of Faith then? this is one end why God gives Faith unto his people, that they might live comfortably in their patient expectation of what God bath promifed, Heb. 10,35,36.Chap. 11. Faith is the evidence of things not feen ; not feen with a carnal eye, not enjoyed after a carnal manner, but eyed by Faith, and expected by Hope, and so comfortably waited for. Efai, 28.16. He that believeth muketh not haste; therefore that which you and I have to look to, is this, whether Christ be ours; what if there be lust and corruptions? If thou haft, Chrift he is thy life, I Job. 5. 12. He that bath the Son hath life; if thou haft the Son, thou haft life ; he is thy life, and in him it is thou art to live; he it is that is thy fulness, thy all and in all.

The second thing that troubles the Saints, is, their inabilitie to perform Dutes; thou canst not pray without sin, thou canst not perform any Duty as thou wouldest, and shouldest; thou canst say as the Apostle, when I would do good, evil is pefent; And for to remedy

this, confider and be fure of thefe four things.

That Christ hath done all for thee, so that thou art not to look to thine own righteousnesse, that righteousnesse that us of the Law, but the righteousness that is of God through faith, Phil. 3. 9. What doth trouble thee poor soul? O thou canst not pray; that troubles thee. Why, consider first, Christ hath prayer for thee, John 17. 9. and certainly, He was heard in all things that he prayed for, his prayer stands effectuall for every believer to the end of the World.

2. He by his spirit makes intercession in thee, Rom. 8. 26. with

Gehs and groans which cannot be expressed.

3. He makes thy prayer acceptable, presented in his name, John 16. 23. Whatsoever ye shall ask the Father in my name, he will give it you; look upon Christ; thou shalt see him performing all righteousness for thee that art in thy self unrighteous; doing all for thee that canst do nothing for thy self; he hath prayed for thee that canst not pray; nay, he doth still breath in by his spirit into thy soul, sight, desirings, groanings, (and sometimes) expressions, and then accepts of his own work in thee.

4. Whatever thy weakness is, he passes it by, and pardons it 3 see Mich. 7. 18, 19, 20, Who was God like unto thee I that pardoneth the ini-

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quity, and passeth by the transgression of the remnant of his people: thou may tethink God hideth his face from thee, when thou seest thy suffs to be strong, and prevailing: but he will turn again, he will have compassion on thee, he will subdue thine iniquities, or see the Covenant of grace; that Covenant which Christ hath purchased with his blood, Heb. 10. 29. see Heb. 8. 12. For I will be mercifull to their unrighteousness, and their sins and their unrighteousness will I remember no more; thou are assisted thou are so dead, so unprostrable, so unlike Christ, that he will not own thee; but be affured, it is a part of the Covenant of grace in the administration of it, to pardon all thy sins, I John 2.2. If we sin, we have an advocate with the Father, Jesus Christ the righteons, who is a propitiation for our sins. Christ is thine advocate to plead thy cause; look to Christ who is thy propitiation, thy peace.

Object. O but I have a cursed wicked nature, there is nothing in it that is good: I cannot pray, nor perform duties; Certainly now Christ hath shewn mercy to me, and made a difference between me and the world, he expects something at my hands answerable to his

mercy.

Anjw. 1. It was the condition of the Apostle Paul, Rom. 7.18. I know that in me (that is in my stess) dwelleth no good thing; thou hask nothing that is good in thee; it is true; no more had the Apostle Paul; when I would do good, evill is present, &c. thou canst not pray, nor perform that good thou wouldst; no more could the Apostle, verse 19. for the good that I would do, that I do not; that is, I do it not as I would do, free from sin, from corruption; evill is present. O this is thy case, I know it is, and this was the case of the Apostle Paul; it is my case, and shall be thine, while thou and I live in this world.

2. I answer, Christ Jesus knew very well before ever he gave his life and blood for thee a sacrifice for sin, that thou wouldst have a cursed nature, a disposition in thee to that which is evil, even after he had manifested his love unto thee; he knew that thou woulded not be able to pray or perform any duty without sin; nay he never intended it should be otherwise with thee or me, while we are in this world; and that is the reason he gives us such comfortable words, to assure us, that those corruptions committed after faith, shall be pardoned, Heb.8.12. for these sins are indeed contrary to the holy and pure nature of God, but he pardons them; and now don't think that Christ would give his life and blood for thee when thou wast an enemy to him, and so reconcile thee to himself and Father? and now when he finds sin and corruption in thee, inabili-

ties to perform holy duties, &c. which he knew would be in thee before, dost think he will now reject thee and cast thee off? no, no 3 he will not cast thee off; do not think it; nay know it, that God expected no better of thee, he knew that thou wouldest have a vain, foolish minde, full of passion, pride, and the like, farther then he gave thee power to subdue it, he knew that without him thou canst do nothing John 15.5. O therefore be not discouraged, look to the Lord Jesus thy High priest, who hath reconciled thee when thou were an enemy, Rom 5.8.9. But God commended his love towards us, in that whole we mere yet sunners Christ dyed for us: much more now, being justified by his blood, we shall be saved from wrath through him, vers. 10. For if when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled a we shall be saved.

3. A third thing that many times troubles the Saints, it is those temptations and persecutions they are lyable to in this world, for the

name and lake of Christ.

For this I shall propound these three considerations, as remedies,

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all Lowing from Chrift our great High Prieft;

I. Consider that he hath made the salvation of every beleever fure . Elas 51.3. The Covenant God makes with his people, is the fure metry of David; I will make an everlafting Covenant with you, even the fure mercies of David; that is, of Christ; It is fure the Devil may rage, and men may rage, but they shall never be able to prevail, Mar. 16. 18. The gates of hell shall not prevail, &c. Fear not bell , thy High Priest hath the keyes of death and hell; there shall not one foul go in there more then Christ thy High-Priest permits therefore fear not him that can imprison, banish, kill the body, and cannot kill the foul, but fear him that can hill both body and foul; be not affraid to confels Christ before men and devils; they shall never be able to separate between God and thy soul; see the confidence of the Apostle Paul and this was his comfort, and this will be thy comfort, Rom. 8.35.38,39. Who shall separate us from the love of God? I am perswaded that neither death, nor life, nor Angels, nor Principalities, nor powers nor things prefent nor things to come nor height nor dephthnor any er creature hall separate us from the love of God, which is in christ Jefus our Lord; true it is afflictions will come forms & tempefts will acife; but you being founded upon the rock Chaift Jefus, shall stand; See Mat.7.24. The rain descended, and the flouds came, and the winds blew, and beat upon that bouse, and it fell not, for it was founded upon a reches poor weak foul scarried out of it fell to Christ, built wholly upon him shall stand, when perhaps some that have seemed to be far more glerious professors, building upon the fand, upon ducles and professions shall fall, 2. Con2. Consider that Christ thy High-Priest hath gone before thee in every condition; therefore it follows, Heb. 4.15. He was in all points tempted like unto us, yet without sin. O how should the consideration of this help thee through thy temptation: art thou troubled with sin? so was Christ with thy sin, yet bin self without sin he was, made sin for us, that we might be made the rightcousness of God in them.

2 Cor. 5.21. yea, and a curse for sin too, and that thou shait never be Gal. 3.13. Art's, troubled with the Devill, with temptations, it may be to pride to the world? Eac. so was Christ, Mat. 4. Art's persecuted? so was Christ; art's contradicted of sinners? so was Christ, Heb. 12.3. art's mocked? scorned? set at nought? so was Christ, John 8.48, 5.2. art's accused perhaps for an Incendiary, or perverter of the City, of the Nation? so was Christ, Luke 23.2. They began to accuse him saying, we sound this fellow perverting the Nation.

3. Consider that Christ hath not onely gone before in the Saints sufferings, whereby he is sensible, and feelingly sensible of all the Saints sufferings, but he goes with them into their sufferings. Consider Christ will be as deep in thy affliction as thy self; he takes all as done to himself, Asis 9. Saul, Saul, why persecutest thou med. Christ will go wich thee into thy affliction, Esay 41 3. When thou passest through the waters, I will be much thee; and through the rivers, they shall not over flow thee, when thou waskest through the the fire, thou shall not be burnts and Esay 41.10. Fear not, for I am with thee, (what to do? not for nothing) I will shengthen thee, ye 1,I will help thee, yea, I will uphold thee, with the right hand of my righteousness; and this you see verified, Dan. 3. 25. Asis 12. 7. 8. & 6. 25. in all which Christ manifest-

ed his gratious presence, both for support and preservation.

Use 4. Is a word of consolation: beloved all the Saints consolation flows from the manifestation of Gods love in Christ their

High Prieft.

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Many are the consolations that issue forth to the Saints from his full fountain of grace, all received in by faith, it a Christians justification which he receives by faith, it comes in by the blood of Christ, Rom. § 9. Beloved, it is Christ dying, that is a Christians justification, Rom. § 32. and that is the reason why the Apostle is so carefull to make known a crucified Christ, I car. 15.3. Christ dying for sin, because it was the first truth to be received for a sinners justification; but now beloved (supposing I speak to those that have received this dying Christ as their alone justification) I shall rather passe this first particular, and come to speak of the true effects of this receiving Christ; and all flows from Christ, as our High Priest.

The first, is reconciliation and peace with God; every man and

woman that hath indeed received Christ in a way of beleeving as they are fultified, fo they have peace with God; this is a truth, the Lord Help you to fee it, Rom. 5 1. Being justified by faith, we have peace with God, through our Lord Jefus Christ; and this peace Christ hath made for us, by his bloud, Colof. 1.20. and having made peace by the blood of his croffe, &c. this is a fweet mercy, a rich grace, for a poor finful creature, to be reconciled to, and made one with the God of Heaven; think upon it (beloved) is not this a ground of confolation? now God has nothing against thee, to whom he hath given faith in his Son; although it is true, the Devil, he will have much against thee ; the World , that is, the men of the World, will have much against thee, for thy Religion, as once those against Daniel 6:10, 11: 12. nay, thou mayft have much against thy felf; yet God harh nothing against thee; he is at peace with thee; Christ hath made reace for thee, and secondly, thou halt nothing now against God ; pethaps when thou woft in a naturall condition , before faith came; thou mightest have some hard thoughts of God, like the evil fervant in the Golpel, Luke 19. 20, 21. thou thoughteft God to be a hard Mafter; time was perhaps, that thou thoughtest, do what thou couldeft, yet thou frouldeft be damned ; but now thou feeft that God hath given Christ to do all for thee, to bear all thy fins, to perform all righteousness, to make true and perfect peace; thou canft fay, or at leaft mayft fay it, as the Apostle, Ephel 2,14. He is my peace. O bleffed word ! what comfort may this afford your fouls! I speak to you beleevers, it is your portion; what ever men may do unto thee, yet God is thy friend, he is at peace with thee; what ever man or Devil hath against thee, there is nothing in Heaven against thee, a high priviled e for poor Christians, that can look upon Christ as their peace.

The 2. spring that flows forth from hence, is joy and consolation; peace is a fruit of softification joy a fruit of peace, and all flows from Christ our High-Priest the Fountain, received by faith; here lies the ground of a Christians joy; Peace with God, Romits, 13. The God of hope fill you with joy and peace through believing; through be leeving of what? that this peace is made with God through Christ. This is the alone ground of joy; I mean in the first place; it is true, that when once a soul attains to this, he then shall have cause to rejoyce in every good thing of God, wherein God is honoured, or the Saint

benefited, as Alls 15.3.

But this is the first fundamentall ground of joy, Rom. give. An not only so, but we also joy in God through our Lord Jesus; by whom we have now received the atonement, when once your soule come to re

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ceive the atonement, the peace, that is, Christ who is our peace, then your souls will rejoyce indeed, with joy unspeakable and full of

glory, I Pet. 1, 8.

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What doth thy foul fay to this now? is thy peace made with God? and canst thou not rejoyce? Is God become thy friend, thy true friend, thine everlafting friend, and canft thou not rejoyce? Me thinks, thy heart should leap for joy. What if thou hast corruption stirring in thee? What if thou art persecuted for the name and fake of Christ? yet rejoyce. See Luke 6.22 23. Bleffed are ye when men shall bate you, and shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of mans sake; rejoyce in that day, and leap for joy; and this the Apostle Paul doth, 2 Cor. 12 9,10. Most gladly therefore will I glory in my insimities, that the power of Christ may rest upon me; therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christs Sake. Me thinks your fouls should rejoyce in the Lord alwayes, as Phil.4.4. Rejoyce in the Lord alwayes, and again, I fay rejoyce; that foul that bath fled to the Lord Jefus who is the alone hope let before us, may have strong consolation, Heb. 6.18.

The third ground of consolation, is, that the Saints are made Priests to the Lord, and so can now through Christ have accesse with boldness to the Throne of Grace: every beleever is made 2 priest in Christ; and note this by the way that those that dare attribute that name to themselves, by way of office, it is no less then blatphemy against the Lord Jesus; but every beleever is made a spirituall Priest to the Lord, and so the Church, A holy Priest-bood, to offer up acceptable Sacrifice to God by Jesus Christ; not propitiatory Sacrifice, that belonged to Christ alone, but yet acceptable Sacrifice, 1 Pet.2 5. Te also as living stones, are built up a spirituall house, an holy Priesthood, to offer up spiritual Sacrifices, acceptable to God by Fefus Chrift. Beloved, here is your priviledge; let it be your comfort that now you are made a holy Prietthood unto God, you may come boldly to the Throne of Grace; Heb. 4 16. Let us therefore come boldly to the throne of Grace, through that new and living way, which he bath consecrated for us through the vail, that is to say, his flesh, Beloved, is not this a mercy, that God should make way for sinners to come unto his presence, and to have access unto him ? Ephes. 2, 18. Chap. 3. 12. and that with confidence of acceptance : Now thou mayit go to thy Eather, and make all thy wants known unto him, and lay open all thy

wrongs before him, as those Alls 4 from the 24. to the 30. verse.

The fourth ground of consolation that flows from Christ the High Priest, it is that affurance of enjoying everlasting peace, joy,

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and glory with himself in another world; after the resurrection of the Just, there shall be a freedom from fin, and a freedom from forsow: a time will come when there shall be a deliverance from those mileries that the best of the Saints are now incident unto. Note, beloved, you shall be freed from fin : O thou hast a body of fin now and thou couldest be contented to part with any thing to be rid of fin; why thou shalt be rid of it one day, and thy vile bady shall be changed, and made like the glorious body of Chrift, Phil 3.21. 1 Joh. 3.2. Then thou shale be rid of the devil and wicked men, there shall be no Devil to tempt thee, the accuser of the Brethren mall be cast down, there shall be no wicked men to persecute thee ; here will be a glorious deliverance for the Saints, when there shall be no bad thing in them, no bad perfon among ft them : hence it is that there shall be no more death, nor crying nor forrow, for the former things are paffed away, Revel 21.4. and they shall not only be freed of those former things, but they shall possess the same glory with Christ, Col 3. 4. When Christ who is our life shall appear, then shall we also appear with him in glory; and Rom. 8.17. If so be that we suffer together with him. that we may be glorified together; and this glory is conferred on the Saints by Christ Jesus, Joh. 17.24. Father, I will that they which thou hast given me, may be with me where I am, that they may behold my glory. Note here, I. They were given to Christ, to the end that he might redeem them, and fave them, Job. 6 39 And secondly, those whom Christ hath redeemed, he will not leave them till he bring them into his prefence, to behold, and to be made partakers of his Glory.

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EXALTATION CHRIST,

The alone Prophet of SAINTS.

CHAP. II.



Come in the next place unto the Prophetical Office of Christ, wherein he is also in the days of the Gospel to be exalted. In the handling of which, I shall first shew you from the Word of life, That he is his Prophet and Teacher of his people.

First. That he is the Prophet and Teacher of his people; Now for the better proceeding in

the unfolding of this particular unto you. I shall go along comparatively, holding forth the Prophetick Cffice of Christ by the Prophets under the Law.

Now there were three things ordinary to the Prophets under the Law, viz. Teaching, morhing Miracles, and foretelling of things to come.

Now in all these three, Christ answers them, yea, and excells them all; for he himself is the substance of all their Propheses, Joh. 1.45.

I It was the work of the Prophets to teach the people; so Moses a type of Christ, both in respect of Law and Worship; God taught Israel by him; so Isai. I throughout: Jer. 156,7 Chip. 2. and all the Prophets. In this Christ hath manifested himself wonderfully to be a Prophet; this part of Christs Prophetical Office (to wit, as he is the teacher of his people) may be considered under these three heads. First, as he was a Teacher of his people, before he came in

the flesh. Secondly, When he was in the world. Thirdly, Now he is in heaven.

1. Before he came in the slesh, Christ taught them by the Prophets; therefore you have ever the Prophets in the Old Testament, saying, The word of the Lord came unto me, Jer. 1.4. Chap. 2 1. This Peter confirms, 2 Pet. 1.20, 21. For the Prophese came not in old time by the will of man, but holy men of God, spake as they were inspired by the Holy Spirit. No Scripture is of private interpretation; that is, men did not speak of their own private spirits; not that private men (as they call them) may not interpret Scripture; there is no such thing in the Word; but the truth held forth to us in it, is, That holy men that writthe Scripture, did not speak their own minds, their own fancies, but spake as they were inspired by the Holy Spirit; and hence it is, that upon good grounds, we receive the Old Testament for Scripture, because it is the Word of God.

But Secondly, Christ performed his Prophetical Office when he was in the world; he then taught personally, Matth, 5. 12. He teaches his Disciples in the Mount; he teacheth a very long Sermon, the longest Sermon we read of in all the Gospel, it continues to the end of the seventh Chap. Mat. 13.1,2. You have Christ teaching multitudes in a ship by the Sea shore, who continues his Sermon almost through that Chapter, speaking to them in Parables. In John, you have Christ often teaching; in the third Chapter, teaching Nucodemus; in Chap. 5,6,7,8,9,10, and almost in every Chapter, you have Christ teaching

the Jews.

3. But beloved, in the third place, Christ is still a Prophet to his people now he is in heaven, which is the principal thing I intend to speak unto. In the handling of which I shall endeavour, First, To prove from Scripture, that Christ is still the Prophet of his people. Secondly, By what rule he teacheth his people now he is in heaven. Thirdly, The manner how he teacheth. Fourthly, The matter what he teacheth.

1. That he is a Prophet still to his people now he is in heaven; he never sails teaching his people, he is still powerful present with his people now he is in heaven, Matth. 28.20. I will be with you to the end of the world: Hence it is that Christ saith, Joh, 6.45. And they shall be all taught of God: and Christ when he ascends promisent to send the Holy Spirit; what to do? to teach his people, Joh. 14.26 But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance: And this is the new Covenant, the Covenant of Grace, Heb. 8.10, 11. I will you my Laws into their minds, and write them upon their hearts, and they shall all know me, from the least to the greatest; for they shall be all taught

of the Lord, fa. 54223. So that you fee Christ is still, reaching; and leadding his people as a Prophet in the way he would have them to walk

The second particular propounded, was, by what rule Christ teacheth his people now he is in heaven, and that is by his Word: the Word of God is the alone rule by which Christ teacheth his people now he is in heaven; therefore he saith, Joh 5.39. Sea to the Scriptures, for in them you think to have cternal 1 se, and they are they that testificant me: and Isai. 3.20. To the Law and to the Testimony; if any speak not according to this rule, it is because there is no morning in them.

Objett. But some may say, this was before Christs ascention into

Heaven.

Anim. True, but the same rule holds ftill; see it confirmed after Christ's ascention, Gal. 6. 6. He that malketh according to this rule. peace shall be upon him, and upon the Ifrael of God. Mark it he that walketh according to this rule, peace shall be upon him, &c. Note first, The Word of God is the rule of a Christians life; and secondly, they are to walk according to it; fee a Pet. 1. 18,20. We have alfo a more fure word of Prophelie, whereunto you do well, that ye take beed. as unto a light that shineth in a dark place, &c. A sure word of Propher fie, that is, the Scriptures ; and note in ver. 20. he confirmentale Scriptures for that end ; Know this, that no Prophefie of the Serier is of any private interpretation, but boly men of God spake as they were moved by the boly Spirit: now the Scripture being a fure mord of truth; it is that which ought to be the tule of the Saints in all their actions & and beleeveit, Christ never teacheth contrary to this Scripture. If this be a truth, how may this reprove two forts of people? First those that cast off Scripture and refuse to walk according to it, under a pretence of being lead by the Spirit and so above Scripture, refusing to receive the Scripture, as the rule by which Christ teacheth, looking upon the Scripture as nothing to them.

It is a very sad thing, that men professing Godliness, should fall into such absurdities, in receiving such principles as are destructive to the very power and being of godliness; how can a man walk if he have no rule? how can a man work without his compass, his line? he knows not when is in, or when he is out; so it must needs be with those that cast off Scripture, they cannot know when they walk according to the mind of God, or when they do

not.

Object. Christ hath promised, to write his Laws in the bearts of his people, and that they sail be all taught of God; and that he would fend his Spirit, which should teach them all things. Ergo. For those thus raughe of God, it is too legall for them to walk by Scripture.

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Answ.

Answ. First, Those that deny some Scripture, must by the same ground deny all; and if one Scripture be not a truth to me, and to be received in any practice, how can I judge of the truth of another? and the truth is, that those, that will believe but that Scripture which they have a mind to believe (rejecting the rest) do not rightly believe any; there is the same ground to believe all, as to believe one 2 Pet. 1 20,21.

z. I answer, If you do indeed beleeve these Scriptures to be a truth, I make no question but you will anon beleeve the truth of the whole Scriptures, these being opened in comparing them with other

Scriptures.

First, Christ promising to send his Spirit, &c. I answer, that it was a particular promise made to the Apostles most principally; and in some measure to all the Saints. Two things here mentioned in this

Scripture, are most principally to the Apostles.

The first that is mentioned, is, He shall bring all things to your remembrance, what soever I have said unto you: Note, the Disciples of Christ were with him, saw his Miracles, heard his Word: but now when Christ is gone to Heaven, he will send his Spirit, which shall bring all things that Christ spake, or did, (necessary to be remembred, for our information and consolation) to their remembrance, that they might leave it upon Record to suture Generations; and this promise of the Spirit properly belongs to the Disciples of Christ, who were both eye, and ear witnesses of all he did, or spake; and this may confirm us admirably in the truth of the Gospel; it was, you see, written by the immediate inspiration of that Spirit of promise, bringing to the remembrance of those that wrote it, and by no means serves to destroy the rest of the Scriptures.

The second thing promised, is, That it shall teach them all things: Note, here also an admirable word, Christ tels his Disciples, that that Spirit he would send them, should teach them all things; that is, all things that God intended to make known to man, for their sule, and direction in this life: and this without question, Christ who is the truth it self, made good to his Disciples. Therefore I hope this doth not serve to destroy Scripture, but to confirm it abundantly; for if Christ did (as without question it is blasphemy to say he did not reach his Disciples all things, then are the rules prescribed by the Apostles in their Epissles true, and perfect rules; and you, and I are bound in duty, as we will approve our selves Christians, to submit unto them, to receive them, as the Holy promised truths of

God.

Object. But Christ makes this promise not onely to the Disciples,

ciples, but to all the Saints alfo ; for all Scripture is written for our

learning, &c.

Answ. True but in the first place it is to the Disciples, that they might leave us a perfect pattern from himself; and in this there is much comfort for the Saints, that we have in the Scripture truth and all truth needfull for a Christian to know: and secondly, this promise is made good to all the Saints in its measure; God gives them his Spirit to understand the Scriptures; and therefore it is that the Apostle saith, 2 Tim. 3.16.17. All Scripture is given by inspiration of God, and it prostable for dottrine, for reproof, for correction, and for instruction in righteousness, that the man of God may be perfect, and throughly surnished unto all good works. Note, it is the Scriptures that throughly furnishes, or perfects the man of God to every good work: and we are said to be built upon the Apostles and Prophets; that is, the Doctrine, the Truth, said down by the Apostles and Prophets, Christ bimself being the chief corner-stone, Ephel, 2.20.

And for the second Scripture, that God bath promised to write his laws in the hearts of his people, and they hall be all taught of God, &c. It is true, God makes this promise good, he writes his Law in the heart, where he once comes in a way of; that is, he puts his Spirit in them, makes them freely willing to walk according to the rule of Scripture; for the Spirit and the Word do answer each other. If any man will say he hath received the Spirit of Christ, and refuses to walk according to the rules of Christ, he is alyar, John 2.4,5,6. and the truth

is not in him.

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It is true also, God teaches all his people, They are all taught of God: but how? God doth teach, and lead into all truth, by the rule of Scripture; therefore Christ saith in his Prayer, I John 17. 17. sanstifie them through the truth, thy word is truth: See then what a sweet harmony is held forth in all the Scriptures; the Spirits teaching and leading, it is still according to the Scriptures. The Spirit of Christ, where it is, leads into truth, and that truth is contained in Scripture. Now for any man'to say, he hath the Spirit of Christ, and yet cast away Scripture; or for any man to say, he hath the Spirit of Christ, and walks not according to Scripture, I must give him leave to say it; but he must give me leave not to believe him: and also to tell him, that is a diabolical lying spirit, that casts away Scripture; if any man speak not according to this rule, it is because there is no truth in him, Esay 8. 20.

A fecond fort of people that are here to be reproved, are those that pretend to be all for the Scripture, and yet walk not up according to

the rules of Scripture: without question, those whom Christ teacheth, he teacheth to walk according to the rules that he prescribes them.

Of these there are two sorts. I Those that do not rightly divide between Law and Gospel; between Legal Rules, and Gospel Rules.

2. Those that instead of following the rules of Christ, follow the rules and inventions of men; that wait for what men will prescribe, resolu-

ving to make that their rule.

First, those that do not rightly divide between Law and Gospel. And of these there are both Ministers and People, not rightly dividing the word of Truth, as the Apostle exhorts Timothy. I Pet. 2.15. And this is ignorance which remains to this day, upon the hearts of many, whom I question not for their godlines, and honesty; yet God hath not taught them to this day, that cleer difference between Law and Gospel; and the ignorance of these men consists principally under these five heads. I. In not understanding the difference between Gospel-Churches, and the Church of the Jews. 2. Gospel-Ordinances, and the Ordinances of the Jews. 3. Gospel-Priviledges, and the Priviledges of the Jews. 4. The difference between Gospel-Ministers, and the Ministers of the Law. 5. The difference between the Gospel, and the Legal Covenant.

nant.
1, The Church of the Jews before, and the Church of Christ under the Gospel: some say, the Church of the Fews was a type of the Church of the Gospel, both Jew and Gentile: and hence do draw this conclusion. That as the Church of the Jews was National : fo the Churches of the Gentiles under the Go bel must be National and that it is the duty of the Civil Magistrate to compel all in the Nation to the Chri-Rian Religion: now here lies the mistake; I, It is true, the Church of the Fews was typicall, the body of the Fews being the natural feed of Abraham; and so all that was of Abrahams posterity, were born members of the Church's the Church of Christ under the Gospel, are the spiritual seed, the seed according to the promise. Romans 2,29. He is a Jew which is one inwardly. Chap. 4. 16. None are to be looked upon as the sons of Abraham by naturall generation, as they are born of the bodies of beleevers under the Gospel : see a cleer Scripture, Gal. 3.26.29. Te are all the Children of God by faith in Christ Jesus; and if ye be Christs, then are ye Abrahams seed, and beirs according to the promise. Observe it, you must first be Christs, before you are Abrahams seed, not Abrahams seed as soon as you are born; it is by faith that ye are manifelted to be Christs; and being thus manifelted by faith, then they are Abrahams feed according to the promife: Abrahams promised seed are only beleevers, such as are indeed Christs

Christs. It is true, some may profess faith in hypocrifie, of whom we having no ground to the contrary, are bound to receive; but none are

indeed Abrahams feed, but they that are Christs,

2. The Kingly power put in Israel after the flesh, was a Type of the kingly power of Christ, ruling in, and over his spiritual Israel: Their compelling, or slaying those that would not submit to that government, holding forth that power Christ hath lest in his Church, spiritually to slay those that walk inordinately in any Church of Christ, according to that Scripture, Luke 19.27. As for those mine enemies that would not that I should reign over them, bring them hither, and slay them before me. It is true, this shall perfectly be sulfilled at Christs second comming; but in its measure it is, or ought to be sulfilled of every true Church of Christ, according to Acts 3.23. Whosever will not bear, that is, submit, to that Prophet, shall be cut off from amongs the people; that is, cut off by excommunication, as a dead and withered branch: this is the first ground of mistake between Church and Church.

The second is between Ordinance and Ordinance: they judg baptilm to be one with that of circumcision, and therefore is to be administred upon Infants, as well as circumcision; and this is the ground

of much confusion at this very day.

Now for the cleering of this argument, I shall lay down these

grounds:

1. That the Scripture nowhere faith it, that Baptism is one with Circumcision, therefore it may be a delusion: nay, to say what the Scripture faith not, is but a meer fancy, and invention of man: Now there is but one Scripture that is mentioned for this purpose by those that fland most strongly in this opinion; and that is, Col 2. 11,12. mentioning Circumcision; that, to wit, that Circumcision made without bands, in v. 11. faith v. 12. being buried with bim in Baptism; Here fay they, the Apostle saith, Baptism is come in the room of circumctfion: judg your felves, whether there be ever fuch a word in the Text, whether it be not a meer forged and forced interpretation : but fay they, the Apostle is here perswading the collossians from Circumcifion, and therefore mentions Baptilm, as come in the room of it. I answer, this is also forged; for the Apostle doth not in any measure tax the Collossians with this error of holding circumcifion, throughout his Epistle; only in the 11. ver. he saith, they are circumcifed with the circumcifion made without bands holding forth unto them, what they have in Christ's namely, righteousness through the circumcision; that is, the righteousnels of Christ; for Christ being circumcised, performed all the righteousness that circumcision required. This is the first ground

ground. The scripture nowhere saith that baptisme is one with circumcision.

2. The ground why baptisme is not one with circumcision, is, because the rule for baptisme under the new Testament, is not one with the rule for circumcisson under the Law: the rule for circumcisson was, that every male childe of the naturals seed of Abraham, was to be circumcised the eighth day; the rule for baptisme under the Gospel; is, that whosoever believeth, man or woman, Jew or Gentile, shall be baptized, Mark 16.17. with Mat. 28. 19. Act. 8.12. Both men and women, hearing and believing, were baptized; so that the command for circumcisson and baptism, do in no case agree; the one is for males onely, the other for believers both men and women.

3. Circumcision hath its authority in other things, as namely.

1. In the circumcision of the heart, the cutting off of sin, lust, and corruption; it is called in the fore mentioned Scripture, the circumcission made without hands, Colos. 1.11. see also, Rom. 2.29. Circumcission with the teart, in the spirit, and not in the letter; this was the type of circumcission. And 2. it typed forth Christ his sulfilling the righteousness of the Law, to which circumcission had a relation, Rom. 2, 25. and so of the Christians freedom by Christ, Colos. 2.11. we are circumcised with the circumcission made without hands, in putting of the body of the sins of the sless, by the circumcission of Christ. Note, it is by the circumcission of Christ, that is, by that righteousness: Christ being circumcised, and so bound over to sulfill the Law, hath performed it for us (namely) who believe.

4. Baptilme hath nowhere those titles given unto it which circumcission hath, as namely, a Covenant, Gen. 17. 10. A Seal to Abraham, Rom. 4. 11. Baptilme is nowhere called a seal, neither do I read of any seal to the beleever, but the Spirit of God: although it is true, this of Baptilme hath (though for all that I know) groundlessly been called a seal: Yet it is true, the Spirit of God in it, may convey com-

fort to the fouls of the Saints, as in other Ordinances.

5. Baptisme and circumcision differ in the thing it selfe: the one being the cutting off the fore-skin of the flesh, onely of the males: the other the dipping in or under water, of beleevers, men or wo-

men, In the name of the Father, Son, and Holy Ghoft.

6. They differ in the ends; the end of circumcision was, 1. To confirm to Abraham and to his posterity, that Christ should come of that seed, therefore it was annexed unto that promise, Gen. 17. No such thing in baptisme, that holds forth Christ coming, mashing away the sins of beleevers in his blood, A&s 22.16.

2. To

2. To type forth Christ, who being circumcised, was to perform perfect obedience for all his elect, and so bring in everlasting spirituall circumcision, that is righteousness: but baptisme holds forth a conformity in the beleever to this Christ in his suffering, in his death, and buriall, Rom. 6.4,5,6.

7. Circumcision was no type of baptisme, because baptisme is but a type it self: Now for one type to type forth another, I conceive is very absurd, for Christ was the substance of all types, and therefore

of this.

8. Lastly, Circumcision was no type of baptisme, for they were both on foot many yeers together, all the time Christ preached in the world; if baptisme was the substance of circumcision, then when the substance is once come the type should have been abolished.

Object. But if it be objected that baptilme came in the roome of circumcision, because that circumcision was the means by which the Jews were admitted into the Church, and so is baptilme to us.

Insper. I suppose baptisme is not come in the room of it, proved; first it is true baptisme is that which gives visible admittance after the manisestation of faith into the Church of Christ, Acts 2.41. As many as gladly rectived the word, were baptized and added, but circumcision did not admit the Jews into the Church, for they were born members of that Church, & circumcised because members; note this; if circumcision gave admittance to the Jews into the Church estate, then they were no members before they were circumcised; and then the Jews when they came over Jordan, into the land of canaan, were no Church of God; for there was none circumcised but Joshua and caleb, as you may see Jos. 3.2. where circumcised is renewed; but it was an Ordinance God required of the children of Israel, meerly ceremoniall and typicall, as all the rest of the Jews Ordinances were: thus you see, what a great mistake here lies in the not rightly dividing between Ordinance and Ordinance.

Yet lastly, Suppose baptisme were put in the room of circumcisson, it gives Christ but so much honour as to tell you who shall be baptized, and the manner how it shall be done, and so the controversie

will be foon ended

A third ground of mens ignorance, is, in not understanding the difference between the Jews priviledges, and the priviledges of the Gospel i hence it that is men arready to argue for Gospel priviledges; O say they, it was the Jews priviledge, that their children should be circumcised, and is the Gospel straiter? have not Christians more priviledge under the Gospel then the Jews under the Law? is there not more liberty, grace

and glory under the Gospel then under the Law? why then should not the Infants of beleevers be baptized, as well as Abrabams natu-

rall feed circumcifed ?

Answ. It is true, there is indeed more liberty, grace and glory, under the Gospel then under the Law; but we are to understand what the Christians priviledge is: the Jews priviledges Would be a Christians bondage: this you say was the Jemes priviledge, that their children were to be circumcised: it was such a priviledge as bindes them over to the whole Law, Rom. 2.25. Gal. 5.3. but perhaps you will say, what advantage then had the Jews, and what profit is there in circumcission? Rom. 3.1. that is, what benefit then had the Jews by circumcission; see verse the second, much every way, chiefly because that unto them were committed the Oracles of God; the Oracles, that is, the Ordinances of God was amongst them, namely, circumcission, and worship, &c. wherein Christ was typed forth to those which had faith, the World being without those Ordinances wherein Christ was thus prefigured.

Queft. But what are our priviledges under the Gospel?

Answ. We have the substance; they had but the shadow: we have Christ indeed, as a Church of Christ; they had but the Type, we have the righteousness typed forth to them in circumcision: they had the Oracles of God amongst them; these were priviledges unto them, yet indeed they were held under much bondage by those Oracles, the Law ever ready to condemn them; our priviledge is, that Christ hath set liberty from these priviledges, which would be to us indeed yoakes of bondage, Gal. 5.1. And he hath made the Law a Law of liberty to the Saints, that they may rejoyce in that Law from which they are set at Liberty by Christ.

In a word , there is never a priviledge that can be mentioned that

the Jew enjoyes, but would be a Christians bondage.

The Christians priviledges under the Gospel, they are all spirituall, and so are their Ordinances, Phil. 3. 3. We are the circumcision that worship God in the Spirit, and rejoyce in Christ Jesus, having no considence in the sless. So that (in a word) the Christians priviledge is that they have received Christ the sum of all the Jews priviledges, ceremonies and sacrifices; all is in Christ, which the Christian onely by faith enjoys.

Tell me, what priviledge it is for a poor Infant to have a little water sprinkled upon him? will it confer grace, or will it not ? will it regenerate, as you have been taught? O Ignorance! the Lord cause it to vanish; can the Infant, if elected, make any use of this Ordinance, or receive any thing held forth in it, to the eye of faith? nay, he cannot, faith is required in those that participate of Gospel.

Ordinance,

Ordinances; and indeed, men and women are to be baptized, be-

cause they are regenerate, not to regenerate them.

God owned the Jews under a covenant of works; and so indeed (for the most part of them) they were but a carnall people; and they had carnall, typicall Ordinances, and a worldly Sanstuary, Heb. 9.1, 2. but God owning his Church under the Gospel, in a covenant of grace Als 20.28. Heb. 8, 8.10, 12. hath given us more spirituall Ordinances; and these Ordinances are alwayes presented to the eye of faith, in those that receive it our priviledge is that we are freed from the covenant of works and bondage under which the Jews were held, Gal. 5.1, 2, 3. vers. 13. and so being free from that covenant, Heb. 8.7, 8. are freed also from those carnall and legall Ordinances, from all flethly and carnall priviledges, in the spirituall enjoyment of the substance of all, Christ Jesus, who is our light and life; our all in all.

A fourth ground of mens coming short, and not walking up according to the rules of Scripture, is, not understanding the difference between Priest and Priest: and this may be taken notice of un-

der a twofold confideration.

First, in not understanding the difference between the Jewish High Priest the type, and Christ our High-Priest the substance, who hath indeed made present peace and reconcilitation fortall his people. Hence it is, that many a gracious soul, comes short of that peace, of that consolation, which otherwise they might enjoy; and not eying Christ their Priest and Sacrifice, they themselves are ever sacrificing for peace; and yet no longer then they are offering sacrifice, can they have peace; and so they come short of walking up with God according to the Gospel, being filled with joy and peace through believing.

The second is, in expecting that from those who (indeed fally) have appropriated that title of Priest to themselves, which they are to expect from Christ; as namely, Teaching: O how have those men been, and still are to this day, set up as Christ, amongst many people, making their words their rule? as if it were not possible such learned men might err; and I conceive it ariseth, partly from the misunderstanding of that Scripture, Mal. 2.7. The Priests lips should preserve knowledge, and they should seek the Law at his mouth, for he is the messenger of the Lord of hosts. Now this usually is applied to the Ministers, who have given themselves the title of Priests, and that the people should seek the Law at their mouths: and indeed, they themselves have done, what in them lies, not only to bring people into this error, this ignorance, but to keep them in it; whereas Christ is indeed the above Priest, the substance of the Jews Type; And the people

people are to seek the Law at his mouth, for he is the messenger of the Lord of Hosts; he is called the messenger of the Covenant, Mal. 3.1. the alone Prophet and Teacher of his people.

Ob. But Christ hath appointed Ministers to teach his people; are

not the people to feek the Law at their mouthes?

Anf. 1. Not by vertue of that Scripture; for Christ is the alone Priest; and there is none in that office beside him; though it is true,

all the Saints are Priefts, and the Church a holy Prieft-hood.

the brings from Christ; and therefore our duty is to try all things, and hold fast that which is good. We are men subject to error; and it is our duty, to try the truth of what is delivered, and not receive any thing, because another saith it; but see whether the Lord hath said it; therefore the Apostle saith, Gal. 1.8. If I, or an Angel from heaven teach you any other dostrine, then that you have received, hold him accursed; And the noble Bereans were commended for searching the Scriptures, to try, if those things preached were truth, Asts 17.11. If the Bereans try the truth of Pauls Dostrine by the Scriptures, who spake by divine inspiration from Christ; much more should you search and try the truth of things delivered, and not build your faith upon any other word, but the Word of Christ, your High-Priest, who keepeth knowledge for you, and hath promised to teach you, Isai 54 413.

The fitth and last ground of mens (I mean still those that have some knowledge of God) coming short of answering the rules of the Gospel, is, their ignorance, in not understanding the difference be-

tween Covenant and Covenant.

God owned the Jews as they were a body, a Church under a Covenant of Works; but the Church of the Golpel under a Covenant of Grace; It is true, the Covenant of God made with Abraham, Gen, 17, from the first Verse to the fifth, is a Covenant of Grace; and by vertue of that Covenant, he promised to be a God to Abrahams natural feed, but he never owned Abrahams natural feed in in a Covenant of Grace; if fo, then they must all of them have been faved; for the Covenant of Grace is fure to those that are under it; See Hai. 55. 3. It is called, An everlafting Covemant, even the fure mercies of David, Jer. 3 2. 40. I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but will put my fear in them, and they shall not depart from me. But God never made such a Covenant with Abrahams natural feed; nay, the truth is, that God never intended fuch a thing; neither to Abraham, nor any man in the world to make a Covenant of Grace with

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with their natural feed; for God himself saith of the Jews, the seed of Abraham, Though the number of the children of Israel be as the sand of the sea, yet but a remnant of them shall be saved. Isai. 10.22,23. with Rom. 9. 27. Now the Covenant under which God owns his Church under the Gospel, is an everlasting Covenant, Heb. 8. 10,11, 12. When God promiseth his Covenant in Jer. 31. 31. 32. Behold, that day is come (saith the Lord) That I will make a new covenant, not according to the covenant I made with their sathers, when I took them by the hand, to bring them sorth out of the land of Egypt. which covenant they brake, &c. This covenant of works it was under which Gods owns the children of Israel as a Church, to which Circumcifion hath a relation, therefore called a Covenant, Gen. 17. 10. binding to this Covenant, the Law, Gal. 5.3. Rom 2. 25.

Now there are two evils that usually flow from this mis-under-

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The first is this, (that seeing the Covenants are one and the same, under which God owned the Church of the Jews under the Law, and now owns the Church of the Gentiles under the Gospel, (which indeed is not so) the conclusion is drawn, that we must lay the foundation of Gospel Churches and Gospel Ordinances in the Law; and heuce it is, that men are so hardly drawn off from their legal principles; we must have National Churches; we must have Infants baptized; the ground arifeth from the Law, because the Jews were a natural Church, and their males were circumcifed. O gross legality! Is not this to deny Christ to be come in the flesh, 1 fob 4.3 Truly if it be not, I confess I am yet ignorant of what God intends in that Scripture. O how hard it is, to bring learned wife men to lay the foundation of their practile in the Gospel ? It is almost impossible, nay, I had almost said altogether impossible, if God do not mightily work to perswade them, that Christ Jesus as a Son over his own House, is faithful in all things, giving exact Rules in every particular, for the well ordering and governing of his Houle, that is, the Church, I Tim 3.15 and for the administration of every Ordinance; although Mofes himself hath laid, Deut. 18. 15. A Prophet hall the LORD thy GOD raise up unto thee of thy Brethren like unto me; Him shall ye hear. If the Lord help you once to see that ye are not wader the Law, but under Grace, Rom. 6. 14 then you will be content to receive your Rules from the hands of Grace, the Lord Jesus Christ.

A second evil that flows from hence, is this; many a poor soul (for want of a clear apprehending of the difference between the Covenants, the one of Works, the other of Grace) are held under much flavery, fear, and legal bondage; he poor creature-looks upon the Law, the Covenant from Mount Sinai, (Exod. 19 and 20. Chapters) where is nothing but fear and dread: and hence it is that no longer then the creature can work, can it have comfort; and the reason is, because it hath ever been fer upon working our falvation, not remembring that bleffed Word of Truth, Heb. 12.18. to 23. For ye are not come to the Mount that might not be touched, and that burned with fire, nor unto blackness and darkness, and tempests, Go. ver. 23. but unto Mount Sion, &c. Believers are not come to Mount Sinai, to burnings, blackness and darkness, they are not called to a Covenant wherein is the administration of condemnation; that is done away to Believers, 2 Gor. 2. 7. 11. But they are come indeed to Mount Sion, the City of the living God, to the Covenant of Gace, where is mercy and pardon in its administration, Heb. 8.12. To the blood of prinking, which Beaketh better things then that of Avel, where is nothing but cause of joy and gladness: joy unspeakable and full of glory, I Pet 1 8. All which many a poor fout is deprived of for want of a right understanding between the Coven nes of Law and Gospel.

Thus have I plainly (though very briefly) endeavoured to lay open the grounds, or true causes why many men and women, though otherwise godly, yet come short of walking up with God, according to Scripture rules: I must leave it to the great Prophet Christ, to teach

your fouls.

The second sort of people that come here to be reproved, are those that pretend to be for Scripture; yet indeed do make the prefcriptions of men their Rule: that resolve, what ever the Magistrate requires, or commands, they will do: A very sad thing! and as much to be lamented, that ever men that would be counted Christians, should set up man in the room of God; see what a dreadful curse is pronounced upon such, For. 17 5, 6. Thus saith the Lord (note, it is the Word of God) cursed be the man that trusteth in man, and maketh self his arm, whose heart departeth from the Lord: What is the curse? ver. 6. He shall be like the Heath in the Desart, he shall not see good when it cometh, he shall inhabit the parched places of the wilderness.

Note, The curse consists in two particulars.

nothing of God in him; O this is it that is the cause men grow so barren, dry, empty, because they rest upon man; they durst not entertain thoughts of going farther then they conceive the Magistrate intends; Ministers admire why so many gracious people leave them; they see they are grown barren upon their dependency upon men, the curse of God is come upon them, they are like the barren

Heath in the wilderness. Professors wonder why they are left of their companions many of thems why they are barren, empty, they cannot profit by them, and all because they trust upon men, they dare not entertain thoughts of submitting to Scripture, farther then the Magistrate gos along with them, and therefore it is that they leave them.

A fecond curse is, They shall not see when good cometh; this is the reason why so many choice learned men see not that good which is coming; that Truth. that Grace, that Glory, that God lets shine (through the Gospel) into the souls of many of his people, but they oppose it, and persecute it, the curse of God being upon them, blinding them because they trust upon man, and make flesh their arm, and their strong confidence, and had rather deny Truth, then suffer affliction with the people of God; but bleffed is the man that trusteth in the Lord, and whose hope is the Lord, ver.7. He shall be fruitful as a tree planted by the rivers of water, &e. O take heed of receiving, or (at least) of resolving to receive rules from man in matter of worthip, without an exact trial of it by the Worder God. If ever men should again, as I trust it shall not be, but I say, if it should be fo, that men should as those, Matth. 15 9. teach for Doctrines the traditions of men; yet that you would not receive those traditions for your Scripture; for in so doing you can do no less then incur that curse of being made like unto a barren Heath in the Wilderness Gc.

The third thing propounded concerning Christ as he is a Prophet, is the manner how he teaches his people now he is in Heaven, and

that is, 1. Ministerially. 2. Spiritually. 3. Powerfully.

1. Ministerially, by his Ministers, yet ever according to the Rule, viz. the Scripture: thus Christ when he ascended to Heaven, sent forth his Disciples, Mat. 28. 19. 20. and promised to to be with them to the end of the world; and you shall ever finde Christ teaching by this means, Acts 2. Peter preaches, the Jews are converted, chap. 5. and so & 12. Philip preaches the things concerning Jesus, and they beleeved; and in the Church Christ hath appointed Ministers with their gifts; see Ephes. 4.11. and all for the edification of the body of Christ; so that this is the first means by which he teaches. Rom. 10. 14. 17. How then shall they call on him on whom they have not beleeved? How shall they beleeve on him of whom they have not heard? How shall they learn without a Prophet? vers. 17. Faith comein by bearing, Oc. 1 Cor. 5. 19. He hath put in us the word of Reconciliation.

2. Christ teacheth Spiritually. The Word and the Spirit go both together; the Word is but a dead Letter in it self, further then the Spirit goes along with it; therefore John 6.36. It is the Spirit that B 2 quickness;

Quickneth; the flesh profiteth nothing: the words that I speak are Spirit and life; but if the Spirit goes with the Word, then the Word proves Spirit and Life. The Spirit worketh freely in the preaching of the Cospel; the Word is but an instrument in the hand of the Spirit, by which it works. See John 3.8 The wind bloweth where it listeth, so is every one that is born of the Spirit; so it is the Spirit that worketh In

the Word, and by the Word.

3. He teacheth Powerfully: Where Christ comes, he teacheth powerfully; therefore the Gospel is called The power of God unto salvation. Rom. 1.16 For I am not ashamed of the Gespel of Christ; it is the power of God to Salvation, to every one that beleeves, 1 Theff. 1.5. For our Goft I came not to you in word onely but in power and in much affurance, &c.So that the Gospel is the power of God you seesthat is, that wherein Christ manifests his power in teaching poor ignorant unknowing creatures ; therefore it is faid , Mat. 7.29 that he taught them as one having authority, and not as the Scribes, that is, his word had a commanding Power and Authority over their Spirits; Beloved, if Christ once comes to teach your Spirits, he will come with power, with anthority, he will make a separation between thy foul and thy fins; he will pluck thee off from thy base lusts, and cursed practices, as once he did Saul; Christ came with power and great Authority upon him, and took him off from his persecution, and makes him a Preacher of that truth which before he persecuted, and so will Christ deal with thy foul, whoever thou art, that cleavest as close to thy fins, as thy skin to thy flesh, he will fetch thee off from it, if thou belong unto him.

The fourth particular propounded, was the matter, which Christ

our Prophet teacheth.

First, he teacheth man to know himself; for it is life eternall to know God and Jesus Christ, John 17.3. and therefore you shall ever finde men (in Scripture) appointed by Christ for the work of the Ministry, to preach the Gospel, (that is) a crucified Christ; Peter, Alls 2 36 37. preacheth Christ crucified, brings them to know that it was Christ indeed whom they had crucified: so Philip, Alls 8.12. preacheth the truth that concerned the Kingdom of GOD, and the name of Jesus: So Paul, I Cor. 15 3. preached, that CHRIST dyed for sin according to the Scripture: this is the first thing to be preached, Ehrist and glad tidings by him; and therefore surely this is the first thing that Christ effectually teacheth where he comes.

Object. Must men be raught the knowledge of CHRIST before they know their own misery, by reason of sin? surely no man will

accept of Christ, unless they fee a need of him.

Answ. It is the fight and knowledge of Chrift, that brings men truly to fee and know themselves. Saul, Acts 9. thought himself a very holy and happy man, till he met Christ in the way : and note, Christ teaches him in the first place the knowledge of himself; who art thou Lord (faith Saul)? I am Jefus of Nazareth (faith Chrift) whom thou persecuteft. Christ did not tell him of his fin; O thou art a cursed persecuting creature; dost ask who I am? thou hadft more need know thy feif, &c. No, no, he discovers himself unto him; and this I am sure was Gods usuall dealing in the Gospel: those whom he taught, he raught them first to know Christ; and this, Christ our Prophet must teach thee, if ever thou be raught : it is not mans wildom that will help thee to the knowledge of Christ : See 1 Cor 1 21, For after that, in the wisdom of God, the world by wisdom knew not God; all the wisdom in the world, cannot teach thee to know God; it may spoil thee, and undo thee, but not help thee, Col. 2.8 Beware left any man fpoil you through Philosophy, that is, through the wildom of man: mans wildom may; nay, will (if God prevent it not) spoil you for ever : for there is no greater enemy in the world in it felf (mans corrupt nature fo working with it) to hinder man in the true knowledge of Christ, then mans carnall wildom, and learning; fee Rom 8 6. For the wifdom of the figh is death, to the word in the Greek is, * To zee opornes of ougros, Savero, fee 1 Cor.1.20. Where is the mife? where is the Scribe ? &c. Hath not God made fool fh the wifdom of this world ? O take heed of resting upon humane wisdom, arts and sciences; they are dangerous things, if the Lord prevent it not, for a malicious Devil, and a deceitfull heart, to decelve you withall.

Secondly, Christ teacheth those whom he teacheth, to know themfelves; and that, as I have faid, by a reflecting back upon themselves. from beholding of Christ. They come now to see themselves curled, lost creatures; and beleeve it, every one whom Christ effectually reacheth, he teacheth them to know themselves, to be poor, loft, and undone creatures in themselves. Thus Christ brings thoie, Att 2. 37. from beholding of Christ, to behold themselves; and make them cry out, Men and brethren what shall we do, &c. and fo Saul, Att. 9-5,6. after he had feen Jefus, I am Iefus whom thou perfecuteft, &c. and then he fees himfelf a poor creature, and comes trembling, and aftonished; and said, Lord, what wouldest thou have me to do? So if once Christ come, he will make you see your selves sinners with a witness: and this thou canst never do savingly, unless Christ teach thee 3 Saul could persecute, and think he did well, till Christ meets him , and fhews him his fin : but he could never fee himfelf a persecutor, till Christ taught him; Saul persecutes, but he confesseth be did it ignorantly through unbelief, ITim, 1.13. So there are many that out of zeal, are persecutors of Christ in his Saints; but they do it ig. novanth, they are perswaded that it is their duty, and that they do God fervice in it, as Christ himself forerelleth, John 16 2. (but I dare fay as Saul faid of himfelf)it is through ignorance out of zeal; thinking they do God good fervice, that it is their duty fo to do. Did they know, that in fo doing they persecute Christ, who indeed takes every wrong done to his as to himself: I dare say they would not do it : but it is the power of Christ that must come upon their spirits, before they can fee it : Oh,men can hardly beleeve it; tell fuch a man that perfecutes and imprisons the Saints, (as did Saut) that they persecute Christ, they will not beleeve it; they will be ready to fay, as Hazael, 2 Kin. 8. 13. when the Prophet Elishartels him what great wickedness he should commit: Ver. 12 What am I a dog ? that I (bould do this great thing? fo many men who are bitter enemies to the Saints ready to do any milchief unto them, yet cannot be perswaded, that they are the men that persecute Christ; What I such a dog, to persecute Christ? God forbid; yet can and will persecute the Saints. Beloved confider of it, Christ takes every wrong done to them, as done to himself, Act. 9 4, Wby persecutest thou Me?

3. Where Christ comes in power, he teacheth men to belceve; this he taught when he was upon the earth, John 6, 29. This is the work of God, that they believe on him whom he hath fent : and ver, 47. Ferily, verily be that beleeveth in me hath everlasting life, Chap. 3, 18. He that beleeveth on him, is not condemned, and ver. 36. He that believeth on the Son bath everlasting life, &c. And this was it he gaye in commiffion to his Disciples to preach Mat. 16. 16,17. to preach the Gospel to every creature; be that beleevelb and is baptized, shall be saved And this Paul preached, Act. 16.21. Beleeve in the Lord Jefus and you thall be faved, coc. and this Christ doth not only teach to the ear, but to the heart also, where he comes in power: this he taught his Disciples, Mat. 16. 16. and John 6 69 we beleeve, and are fure that thou art Christibe Son of the living God. And this he taught all that ever came to him effectually, All 2.41. All that gladly received the word; that is, the truth held forth in the Word, the glad tydings of life by Chrift, preached in the Gospel; and this is the work of Christ, Heb.

22.2. the gifts of Christ, Ephel. 28.

2 nest What is that Gospel faith Christ teacheth to his people?

Answ. It is a beleeving of that record God bath given concerning

bis Son, with a depending upon him for justification and life.

that is, that he is the Son of God, Mat. 3. 17. the Son of man, God

and man, Rom. 13,4. Col. 29. That he is a mighty God, the everlating Father, the Prince of peace. Elay 9 6. That he came into the world to fave finners, 1 Tim. 1.15. To fave them from their fins. Mat. 1.23 and from all their enemies, Luke 1.17. This is the record God hath in Scripture given concerning his Son; and faith is required to believe it, John 5.10. He that believe the on the Son of God, bath the witness in himself; he that believe th not God, bath made him a lyar, because he believed not the record God gave of his Son; that is, to believe that he is the Christ, the Anointed sent of God, and fitted for the work to save sincers, ver. 1. with ver. 11. This is the record, that God bath given to

us eternal life, and this life is in his Son.

2. Faith is a dependency upon this Christ for life, flowing from a sensible apprehending of all that fulness that is in him, John 6. 68. When many Disciples went from Chrift, Jesus said to the twelve, will ye also go away? Simon Peter answered, and said, Loid, to whom That we go ? thou haft the words of eternal life : we believe, and are fure, that thou art the Christ the Son of the living God; mark, here is the Apostles faith, We beleeve then art the Christ, thou hast the words of eternal life; therefore, whether shall we go but to thee? If all forsake thee, yet we cannot; whether shall we go? Here is faith, when a foul beleeves indeed Jesus to be the Christ, the Son of the living God; and there leaves it felf; fees no way or means elfe in the world of help, but flicks close to the Lord Jesus in a way of dependency; and this none can do, but by the power of God; fee Mat. 16.17. Jefus answered, and said unto him, bleffed art thou Simon ; flesh and blood hath not revealed it unto thee, but my Father which is in Heaven's and none can call lefus the Lord but by the boly Spirit, &c. 1 Cor. 12.2.

Now the fruit of this faith is Obedience; where ever Christ works this faith, it produceth obedience, Rom, 15. By whom we have received Grace and Apostleship, to the obedience of Faith; so is the word in the Greek. Faith is a working grace, it is not idle where it is, it worketh by love, Gal. 5.6. Creamcisson availeth not, nor unchraumcisson, but faith which worketh by tove; Christ is ever teaching a believer, and he receives this teaching by faith which worketh by love, and constraineth the soul in whom it is to submit unto the teachings of Christ, which still is according to Scripture, as you have heard.

2 Quest. What doth Christ teach a beleever after he hath given him

Anjw. Christ teacheth many things, to his Disciples which they receive by faith; and they may be called (in some tort) the fruits of
faith, because by faith we receive them, and submit unto them;
but they are indeed the fruits of the spirit, which Christ our Pro-

phet giveth to his people, Gal. 5. 22. but I shall confine my self in the discovery of the teachings of Christ to the Saints, under three heads: The first is Self-denial, 2. Universal obedience, 3. To live by

faith.

The first is Self-denial; and this Christ teacheth in the first place, where he comes, (I mean) to a believer; for self-denial is a fruit of faith: How can a man deny himself till he sees somthing out of himself worthy of his love? See Christ teacheth this lesson, Luk, 9, 23. If any man will be my Disciple, let him deny himself, and take up the Cross and follow me. Christ teacheth his Disciples to deny whatsoever is of flesh, in the creature: Now there are ten things in self, which Christ teacheth his in som measure to deny, and to lay all down at his feet.

There is; 1. Self sinful. 2. Self-righteous. 3. Self-wisdom. 4 Selfglorying and boasting. 5. Self-profit. 6. Self-pleasure. 7. Self-love. 8. Self-wil. 9. Self-strength and Self-sufficiency. 10. Self-

ends.

First, Self-finful, or finful-felf : now it is true, that it is in it felf all very finful: whatfoever is of felf, is finful. But for the more clear opening of this grace of felf-denial, I branch it forth under these heads; the first is finful-felf; where Christ is, he teacheth men thus to deny themselves: they cannot fin willingly; see I John 3.2. Who. forver is born of God, deth not commit fin; for his feed remaineth in him. and be cannot fin; that is he cannot fin with a mind to fin he denies his fin, he loves not his fin, therefore he is able to fay, It is no more I that do it but fin that dwelleth in me; as the Apostle, Rom. 7.17. and therefore he is ever at enmity with his fin, and lufts; the grace of God teaching him to deny them : Titus 2.11, 12. For the grace of God that bringeth Talvation to all men, bath appeared teaching us, that denying ungodlines, and world'y lufts, we should live loberty and righteously, and godly, in this present world. The grace of God manifested in the Gospel. teacheth men that rightly receive it, to deny themselves, to deny all ungodliness, and worldly lufts . Beleeve it, this is the grace of the Gospel: it is not as some pretend, a Gospel of liberty to fin, but fuch grace as teacheth men to deny fin : whoever he be that takes liberty in fin, under a pretence of grace > certainly, it is not that grace that brings falvation, that teacheth men to deny ungodlines, and finful lufts; that teacheth them to live loberly in respect of themselves, righteoutly towards men, and godly toward God.

This is the effect of the grace of the Gospel: Saul a persecutor, shall be so no more; Zacheus an oppressor, shall be so no more: It makes a separation between a man and his lusts, and between man

and

and his finfull courses; as Job 49. 4, 5. Behold I am vile, and what shall I answer thee? I will lay my hands upon my mouth; once have I spoken, but I will not answer; yea twice, but I will proceed no surther. So when once the grace of the Gospel comes, then it makes a man lay down all fin and lust, what ever it be; as Saul, Acts 9, 4, 5, once have I spoken, but I will proceed no surther; perhaps once I have been a persecutor, yea twice, but I will proceed no further: once I have been light vain, prodigal, walking unbeseeming the Gospel of Christ, yea twice, but I will proceed no surther: this grace teacheth men to deny ungodlines.

2 There is Righteous Self; that is, in self apprehension; though it is true, none can do good, and the best actions out of Christ, are but filthiness, yet such a disposition there is in Nature, that is ever apt to have high thoughts of it self, they that know any thing

know it.

But when Christ commeth, he teacheth men to deny it, to cast of all their own righteoulness, as filthiness: See Paul, who was (indeed) full of felf-righteoulness before his conversion (as himfelf confesseth) Phil. 3. 5 6. He was circumcifed the eighth day, of the flock of Ifrael's of the Tribe of Benjamin, an Hebrew of the Hebrews : as touching the Law, a Pharifee & Concerning zeal, perfecuting the Church: touching the righteousnes which is in the Law, blameless. Here was a righteous foul, who would think now this man should have any need of a Christ ? But follow him a little, and fee the change; all this must be denied, cast off, and rejected, as a thing of naught, as filthy pole lured things. See ver. 7,8,9. But what things were gain to me, those I counted loss for Christ; that is, those things that I once effeemed gath; all that confidence that I had in the flesh, I fee they were all nothing, I was content to lofe them all for Christ; Yea doubtless, and I account all things but loss for the excellency of the knowledg of Christ Iefus my Lord, for whom I have suffered the loss of all things, (that is, all that was mine own) and do count them dung that I may win Christ. Beloved, here is felf-denial in a wonderful measure, to account all your own righteousnels but as dung or filthinels, that you may win Christ; and be found in him, not baving mine own righteousness, which is of the Law (the Apostle exclaims that, casts it away) but that which is through the Faith of Chrift, the righteousness which is of God by faith. Here is a denying of Righteous Self, a rejecting of all his own righteoulnels as nothing; nay, as very filthiness: And believe it, where Christ comes in some measure, he teacheth this leffon. Leconfess, this is a very hard Leffon, flesh and blood cannot attain it : Herein lies the great mystery of the Gospel, which appears to flesh and blood to be the greatest didy.

greatest folly; for a man to deny himself, his duties, prayers, best actions, caft them down at the feet of Chrift, as dung and drofs; oh it is a hard Leffon, yet luch a Leffon as the Saints must learn; year and do learn it, in some measure, from Christ. See Mat. 25.37. The righteous [ball fay, Lord, when fam we thee hungry, and fed thee; or thirfy, and gave thee drink? Note it, The Saints disown all that ever they have done, they take no notice of it, they do not remember it. It was not that whereon they built their confolation they looked to the righteousness of Christ, and there they lay their salvation : And note again, Christ remembers the good works of the Saints, when they do not remember it themselves. Oh it is a sweet thing to be above these things, then Christ will remember them : but when men live upon thele things, and come to remember duties as a ground of comfort, then Chrift will not remember them. See Mat, 22.23. Chrift will prophelie, I never knew you. Now the want of this grace in this particular, it occasions two evils; the first, and best of them, is, and that even to the Saints, it deprives them of much comfort, and spirirual peace: the poor Soul looking upon its duties, feeing the weak. nels, the imperfection of them, he is troubled and complains, and doubts, and questions its condition, and all for want of self-denial; that is, not looking for any thing in those duties. I dare say, that the Saints duties kils them in their own apprehensions, more then any other of their fins ; but if the Lord help you to deny your felves, that is, not to expect any thing in duty, but lay it down at the feet of Christ, and so live upon Christ your All in All : you shall find abundance of influence of grace, and new manifestations of love; and in your duties you shall have more fellowship and communion with God, then ever ; it is you expectation of comfort in your own righteoulnels, that deprives you of it : and just it is that it should be fo, may it is a mercy that it is fo: for if God should give thee thy defire in duties, thou wouldest then live upon them, and undo thy self for EVET.

The second evil that flowes from hence, is, that men do indeed destroy themselves by this means: that is, that it is an instrumental means by which they destroy themselves, as all men are destroyed by some means, and that is sin, and by this sin self-righteous men destroy themselves: men living and dying, trusting upon their duties, destroy themselves; and this is that which makes men spiritually proud, lists up men when they have least cause, when they live upon their own righteousness; but Christ teacheth his to deny themselves.

^{3.} There is felf wildom in every man and woman naturally; and

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this Christ teaches his to deny also: men are naturally too wife for Chrift, fo were the Grecians, I Cor. 1. 22. The Greeks feek after wildom. There is a great deal of carnal earthly wildom, that pattirally dwels in men; and this wildom is enmity against God, and Gods wildom, appears foolifhnels unto lt. See what the Apostle faith, 1 Cor. 3.18. If any man among you seemeth to be wife, tet bim become a fool that he may be wife; for the wisdom of the world is fooli one's with God. Here is an exhortation for a Church to take heed of felfwildom; you and I have need to learn this wildom; the Lord help us in it to fee our felves fools. See who is the right fool, Prov. 28. 26. Who fo trufleth in his own heart, is a foot. The readiest way to attain wildom, is to lay all our own wildom down at the feer of Christs: the Apostle Paul had abundance of humane wildom and learning, yet he abases himself; he accounts all, not only his righter outness, but wildom also, but dung and drofs, all loss in comparison of the excellency of the knowledg of Christ Jefus. This is true wildom indeed, truly to know God in Christ, this is that wildom which is from above, that brings life eternal with it, John 17. 3. I befeech you confider of it . Hath Christ raught your souls this lefton? Is your wife dom Heaven born wildom or is it earthly it is your own wildom, James 3, 13, 14, 15. Who is a wife man, and endowed with knowlede among It you? let him thew out of a good conversation his works with meekness of wisdom; but if ye have bitter envying, and strife in your hearts, glory not, lye not against the truth, this wisdom descendeth not from above; but lee, ver. 19. The wildom that is from above, it is fire pure, peaceable, gentle, ease to be intreated, full of mercy and good fallist it is all heavenly, like him whose it is; but mans wildom is all earthly finful, and devilliff which Christ reacheth his in some measure to deny.

4. There is naturally in every man, felf-boatling, and self-storying in the creatures own wildom, and apprehended self-excellency; but where Christ teaches, he gives power against this cursed fruit of the flesh, in some measure; there is a disposition of nature even in the Saints, to be exalted, and that above measure; not only in thest own personal excellency, but in those graces received from Christ. The Apostle Paul was sensible of both, in 1 Cor. 9.27 where the Apostle saith, He beats down his body, &c. There was a listing up, and the Apostle was sensible of it; he found that in him, that which was enough (had not God let him see it, and helped him in it, as he apprehended, notwithstanding his preaching to others) to make him a cast-away; so also, 2 Cor. 12. 7. Less I should be exalted above mea-

fure, through the abundance of revelations, the Lord sent a price in the sees, the messenger of Satan to buffet me: that was, to pull him down, that he might not be exalted in himself; there is in every child of God a natural disposition to spiritual pride; he that knows any thing knows it: The Lord teach you, and I, to search our own hearts in this particular, and give us power against it 3 see 2 Cor. 6.1. Having such promises, let us cleanse our selves from all sithiness of selfs and spirit, or. This is the silthiness of spirit that the Saints are lyable unto 3 truly we have little cause to glory in any thing, except in Christ Jesus: what bast thou (saith the Apostle) that thou hast not received? and if thou hast received it, why dost thou yet boast? I Cor. 4.7. therefore (the Prophet saith) Let not the wise man glory in his mission, nor the strong man in his sirength 3 but let him that glorieth glory in this, that he under standeth and knoweth the Lord.

It is the exhortation of Christ to his Disciples, Luke 10.22. Rejoyce not that the Devils are made subject to you, but rejoyce rather that your names are written in Heaven and this lesson the Apostle Paul learned, and every Christian in some measuremust learn, Gal. 6. ver. 14. God forbid that I should glory in any thing, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the

world.

5. There is felf-profit, which every man naturally is apt to look after. O how hard is it for a poor creature to deny himself! How hard is it for a rich man (saith Christ) to enter into the hingdom of Heaven? The world is a common bair, wherewith the Devil indiced man to sin, as Judas, Ananias, and Saphyra, Ast 5. Nay, Christ himself is set upon with this tempration, Mat. 4. Oh this

profit, the love of money, it is the root of all evil.

But when Christ comes teaching effectually, he teacheth the soul to deny it self, to look upon the world as a very empty thing; he gives power to overcome the world. Whosever is born of God, overcommeth the world; and this is the vistory that overcometh the world, even our faith. I John 5.4. Now the soul fees that it is his duty, not to look only on his own things, but every one on the things of another. Phil. 2.4. Now he hath learned to sympathize with the body, and every member, he looks not upon himself at a distance from the meanest member, making himself equal to them of the lower sort.

6. There is felf-pleasure also, and this of two forts.

3.4. They shall be lovers of pleasure more then lovers of God: Beloved,

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it is much unbeseeming Christians to be lovers of pleasure; See I Tim. 5.6. But she that liveth in pleasure, or she that liveth delicately, is dead while she liveth. Now beloved, Christ takes off his people from these pleasures, by presenting better pleasures to them; he makes them drink of the river of his pleasures, Plal. 36. 8. So that the Saints are not without pleasures spiritual, and that abundantly and eternally, Psal. 16. 11. At his right hand are pleasures for evermore: but GOD takes off his from those earthly carnal pleasures, which is indeed dangerous and destructive, Pro. 21, 17. He that loveth pleasure shall be a poor man; It is true spiritually as well as temporally; carnal earthly pleasures and profits, are two great enemies to the power and being of godliness, Luke 8. 14. cares, and riches, and pleasures, is that which choaketh the Word, that men bring forth no fruit unto perfection.

A second sort of Self-pleasure, is, when men resolve to please themselves. O sad word! that men should have such a disposition to please themselves: but where Christ teacheth, he teacheth men in this case to deny themselves.

Now this may be confidered under a twofold relation, either

to God, or our Brethren.

1. To God; where God teacheth effectually, there the foul will rather deny it felf then God; it will rather please God then it felf; Christ who is the Saints Pattern, did always so walk as to please God, Joh. 8. 29. For I do always those things that please him, to wit, the Father. Now Christ as he was man in our flesh, pleasing the Father always in all things, and so was our pattern, so he teacheth his the same lesson. This is a maxime in Religion, That who focuer choofeth to please himself rather then God, Christ bath not taught bim, I Thef.4.1. We befeech you brethren, and exhort you by the Lord Fefus, that as ye have received of us, bow ye ought to walk and please God, so ye would abound more and more. As if the Apostle had said, that which ye have received of us, is, that ye ought to walk according to the example of Christ, to please God. This is the Do. Arine, that we have taught you; we beseech and exhort you by the Lord Jesus, That ye abound more and more in this grace. This is an excellent choice grace to please the Lord : even to have this in thine eye, to please God, though thou displease thy self; that is, thy fleshly carnal felf, Col. 1. 10. O this is a foul raught indeed by the Spirit of God, when he prefers the pleasing of the Lord before himself, or carnal friends, or any thing : See Prov. 16.7. When a mans mays please the Lord, be maketh even his enemies to be at peace with him : When a man feeks to pleafe God, in walking answerably to the rule of God thoug

though he displease his enemies, God will make those enemies to be

at peace with him,

In his being rightly learned, is that which would carry you along through all oppositions in a way of truth: perhaps some things, year some truths may seem hard to a poor creature to be submitted unto: perhaps the poor creature resolving with slesh and bloud, which will have its bouts even in the Saints, Rom. 7.21. may be ready to conclude sometimes; if I submit to this way, to this truth, I must expect reproach, persecution, perhaps loss of liberty, estate, year life and all; now it would wonder fully please carnal reason to deapy such a truth, to hide and conceal such a truth in unrighteousness: but when a soul comes to this, it is my duty so please God, therefore hath Christ required it: will it please the Lord Jesus? O then I dare not but do it: come what will, I cannot but do it; truly you, who indeed love the Lord Jesus, that love will constrain you to please

him, although you displease your selves.

But secondly, Those who are taught of God will rather displease themselves then displease their brethren, the Saints. This is a necessa-Leffonta gracious foul wil displease himself rather then the Saints: This is a Lesson that both you and I have need to learn; and I doubt we come short in our practife of it. I speak not either to blame for shame any of you; I have more against my self in this particular, then against you all ; but I speak to inform, to forewarn both my felf and you in this particular : but to prevent any mistake, or misunderstanding of what I shall speak concerning this thing; I defire before I proceed, to let you know, that I do not intend that you should be men-pleasers; that is, that ye should so please one the other, as to fuffer any fin in each other, without reproof, or admonition in love; thererein you come to hate one the other. Neither be ye externally in flew only fuch, for the Apottle reproves fuch, speaking of the duty of Servants, Epef. 6. Not with eye-fervice, as men-pleasers: but so pleasing the Saints, as in that you please God, 3 Thef. 2.4. So feak we as not pleafing men, but God; See Gal. 1, 10.

But to proceed, It is the duty of the Saints so far to please their brethren, as to deny themselves, as the Apostle Paul, I Cor. 10 33.

Even as I please all men in all things, not seeking mine own profit, but the profit of many that they may be saved; the Apostle seeks to please all men, that he might win some to the Gospel, which is every Saints duty: much more then to please the Saints in love, rather then in every thing to seek to please our selves. It is this Self-pleasure that is the cause of so much division amongst the Saints. How hard a thing is it for one Saint to stoope to the weakness of another?

Love

Love would cause us to stoop to each other, and to perform every service of love each to other, Rom. 15.2. Let every one of us please his meighbour for hu good to edification. And why? Vers 3. For Christ pleased not himself, &c. If your hearts and my heart, were so moulded into this form of Doctrine, as that you could count it your joy to please your brethren, that you could choose rather to please a Saint, then to please your selves; and so every one to have this heart of love towards each other; what a comfortable life of love in the Lord might the Saints live? Whereas on the contrary, when every one stands off to please himself, men run an end to have their own minde, what whisperings? what bitterness wil arise even in the Saints? Nay, how do they come sometimes even to bite and devour one the other, as the Apostle speaks?

But my beloved, I hope better things of you; I speak not to condemn, but to forewarn both my self and you of this great evil which too much creeps in amongst the Saints: and to let you see a glimpse of the amiableness of that grace of love, which is so useful amongst

the Saints.

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7. There is Self-love naturally in every man : so the Apostle fore. tels , 2 Tim. 3.2. Men Shall be lovers of their own felves; and that profesiors too, and that in the last dayes. See verse 1. Now christ who is the Saints Prophet and Teacher, he teacheth them to deny this Self-love; (not that a man may not himself, love his soul, love to enjoy good, Prov. 19.8. He that getteth wisdom loveth bu own foul : So likewife 1 Pet. 3.10.) but that he should not love himself. and himself onely; this is sinfull love; Christ Jesus never taught this love; but a man may so love himself, as that he love his brethren also; nay he may so love himself, as that he love his brethren as himself , Rom. 13 9. Thou Shalt love thy Neighbour , (to wit, thy Brother) as thy felf. This is the love Christ teacheth where he comes, and he doth not onely teach it in word, but in example also; he may be said so far to deny himself, as not to love himself in comparison of that love manifested to us; he loved us better then he loved himself; our life better then his own life: for he gave his own life freely, to purchase life for our souls. Here was great love, John 15.13. Greater love then this bath no man, that he lay down his life for his friends, and we ought to be followers of Chritt in this grace of love. Ephef.5.1,2. Be ye followers of God, as dear children, and walk in love, even as Christ hath loved you, and given bim'elf for you.

8. There is Self-will also, and this Christ teacheth his Saints to deny, and to submit unto the will of God; This Christ our pattern

back given us an example, who came not to do bis own will, but the will of him that fent him: It is my meat and drink to do the will of my Father, John 4.34. In his prayer before his suffering, Mat. 26.39.

Not as I will, but as thou wilt.

O bleffed example to be imitated of all the Saints! What! Jesus Christ deny himself, his own will! and shall not the Saints do it, his Disciples and Followers? But Christ hath not onely given us his example as our patern, but he hath exhorted us thereunto also, Mat. 7.21. Not be that saith, Lord, Lord, shall enter into the Kingdom of beaven, but he that doth the will of my Father, &c. Ephel 6.6. the Apostle exhorting servants to be obedient to their masters, says, not with eye service as men pleasers, but as the servants of Christ, doing the will of God. This Self-will is a cause of much stir and division in the world; I had almost said, amongst the Saints.

what is the cause of this war and blood but Self-will? I mean next under God; one will establish one Religion, another will establish another Religion; one will establish Episcopal, another will establish Presbyterian Government, or else the Kingdom must rue it; being stirred up thereunto on both sides by the Clergie; and is likely to bring ruine upon the Kingdom, if GOD prevent it not; in teaching those whom it concerns; that they have nothing to do on either side, to compell men to any Religion: that it is the will of men, and never the will of Christ, to give the Kingdom and Dominion to the will of Man, to the will of the Magistrate.

This Self-will it is that causeth stirs and troubles in Families; the husband will have his mind, and the wife will have her mind: this causeth stirs in Churches amongst the Saints, when every one will have his own minde, his own way, will please himself whoever be displeased. Oh how sweetly might the Saints live if the Lord teach

them to deny themselves!

9 Christ teacheth to deny Self-sufficiencie, and self strength; there is a naturall disposition in the creature, to think that it hath power in it self to act towards God; And those that hold free will, make it a part of their faich, that though in word they seem to deny freewill, yet indeed they hold it; and that the creature acts of his own strength, and may fall from Grace, or may stand if he will; but where Christ comes in power, he teaches men to deny this principle, John 15.5. Without me ye can do nothing: And the Apostle that had experience of the workings of God, consessent it, 1 cor. 15. 10. I laboured more then they all, yet not I, but the grace of God in me, and. Phil. 2.13. It is God that worketh in you both to will and to do of his good pleasure.

10. And laftly, there are Self ends also; and these Christ teach

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ethhis to deny. There is a naturall disposition in the creature to seek himself and his own ends in every thing; Phil. 2.21. For all seek their own, and not the things that are Iesus Christs; therefore the Apostle exhorts the Corinthians, I Cor. 10.24. Let no man seek bus own, but seek ye one anothers wealth. Christ teacheth his in some measure to lay down all Self-ends at his seet, and to seek him and his honour; so that now what ever the Christian doth, it is for Christ; if he preach, it is Christ, and for Christ, 2 Cor. 4.5. We preach not our selves, but Christ Iesus the Lord, and our selves your servants for Iesus sake. All that ever the Saints do, they do for the honor of Christ, 2 Thess. 2.11. and why? they are not their own, they are bought with a price; therefore they are to glorisie God in their bodies and spirits, I car. 6.19,20.

Quest. May not a Christian seek himself in any case? May be

not feek his own good ?

Anjw. Yea, without question, a man may seek his own good, but he may not seek himself. I. He may not seek himself alone, but first the glory of GOD, and in seeking to gloriste God, he must of necessity seek his own good; for God hath so conjoyn'd his glory and the Saints goodtogether, that it is impossible to gloriste the Lord, but the good of the Christian must be included in it; for this is the Saints rule, Do all to the glory of God, I Cor. 10.3 I. this is the Saints priviledge, All shall work together for good to them that love God, Rom. 8.28.

There are many base and Self-ends, that Professors may have in their actions, as those (John 6.) that followed Christ for the loaves, more then for love to him; So it is possible that men may follow Christ for outward and by ends; although, I confess, I see but little ground why men should now turn Christians for the World, for they are like to enjoy least of it, as the Scribe that came to Chrift, and would follow him whithersoever he went, he thought to gain something by him, Mat. 8, 20, but Christ tells him, that he was not like to gain what he expected : The Foxes bave boles, and the birds of the air have nefts, but the Son of Man hath not where to reft his head; And therefore he had no house of perferment for him. It was a good resolution of the Scribe, had his end been as good, to follow Christ whithersoever he went ; this is the noble resolution indeed of every one that rightly comes to Christ, to follow him, whis therever he leads him : they follow him through good report and bad: seport through many tribulations to the Kingdom of Heaven.

But those that come to Christ in expectation to gain the world,

they are likely (for all that I know) to mile of their ends.

forme come that they may get heaven, and to they pray, preach, do

all to get heaven by it, but they are like to mils of their end, Mat. 7.

22. Luke 13.26.

Some profess, that they may be counted Christians amongst others, as the Scribes and I harilees, they did what they did to be seen of men, Mat. 23.5.

But these are not the Saints ends in their duties, they seek Fesus of Nazareth, a crucified Christ, and his glory, and therein they glory

and rejoyce, Gal. 6.14.

Thus you see when Christ teacheth effectually, he teacheth men to deny themselves; and indeed there is good reason for it; that it

should be so.

1. There is great reason that man should deny his own righteousness, or else he is like never to to partake of Christs righteousness. Christs will be the alone Justisser, or else no Justisser; the will be All, or none at all Gal. 2.16.21. Colol. 3.11. Therefore the Apostle Paul, who once had as much self righteousness as another man, he thought himself once alive; but when Christ came, he taught him to lay down all that was his own, at the feet of Christ, and to suffer the loss of all things that seemed gain to him before, that he might win Christ, Phil. 3.8.

2. There is a necessity for Christians to deny finfall Self; And that,

1. As they stand in relation to Christ, who is their Justification; for it is the natural property of Grace to subdue sin, to purge forth iniquity; Christ dwels in every justified believing Soul; and where Christ dwels, there cannot be a love unto, and a delight in sin, I John 3 9. Abosover is born of GOD, doth not commit sin, for his feed remaineth in him, and he cannot sin, because he is born of GOD; he doth not sin because his seed remaineth in him, that is, the Spirit of grace and of Christ remaineth in him, that now he cannot sin because born of God; that is, as he is a man born of grace; he cannot sin; he cannot sin with a minde to sin, with a delight in sin; therethe Apostle Paul saith, Titus 2.11,12. The grace of God that brings salvation, teacheth us to deny ungodlines, and worldly luss, and to live soberly and rightcousty, and godly, in thus present evil world: it is the property of grace, to teach men to deny ungodlines.

2. There is great reason why it should be thus : and that,

and fin, Christ and Satan; for all sin is of the Devil, I John 3.8. He that committeth sin is of the Devil; Christ and Satan, Christ and satan, Christ and satan, Christ and so, which is Satans work, or one of the effects of his work, are open adversaries each to other; and satan are absolute repolar against Christ, so that they cannot possibly dwell together in

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one and the same soul; that is the reason, Christ in the Saints is ever weakning and subduing sin and Satan; he ever teacheth the Saints to deny sin, it being so contrary to his holy and pure nature, they being made partakers of the same divine nature, 2 Par. 1.4.

their fpirits are ever carried forth against fin.

2. The Saints cannot but deny sin, as they stand related to Christ, in relation to his glory; Christ is holy, and he will have a holy people, that may be for his praise and honour, I Pet. 29. But ye are a chosen Generation, a royall Priesthood, a holy Nation, a peculiar people. Why? That ye should show forth the praises of him who hath called you out of darkness into his marvellous light. Christ hath made you and I holy, that so we might shew forth his praise, that is, that so

we might give occasion to praise God.

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Are not the eyes of the World upon the Saints, expeding much from them? although it is true, they do not, nay, they cannot love holinels, yet they expect the Saints to be holy, and to deny fin; are they not ready to watch opportunities to scandal Saints and truth withall? and would it not be a very fad and grievous thing, if those that professe themselves to be for Christ, should give just cause of offence? would it not be very dishonourable to the Name of the Gospel & profession of Christ?therefore Christ teaches men and women where he comes, to deny ungodliness and fin, and to live soberly, righteously, and godly in this World. It is his exhortation, Mat, 5. 16. Let your light fo shine before men, that they may see your good works, & glorifie your Father which is in Heaven; Let your light shine before the men of the World, that they may have no cause to speak evil, but rather cause to glorifie GOD. Let your light to shine before the Saints, that they may rejoyce and glorifie God. A close walking with God is that which gives great cause of joy and rejoycing in each other, and an occasion of praising God, one for another: So the Apostle, Rom. 1.8, 1 thank GOD through Jesus Christ for you all, that your faith is spoken of through all the world. How was their faith spoken of? It was the fruit of their faith, their obedience in walking up with God, answerable to that faith they professed; for by our works we manifest our faith; so likewise, Phil. 1.3.5, the Apostle thanks 6 O D for their constant fellowship in the Gospel, from the first submitting to it : This is a cause of joy. But on the contrary, for fuch as bear the name of Christians; to live in, and delight in fin, to be vain, and carnall, and earthly, this is a cause of sorrow and weeping amongst the Saints, Phil. 3.18, For many walk of whom I told you before, and now tell you weeping, they are enemies to the croffe of chrift, they cause the croffe of Christ, and the way of Christ to be evil spoken of, a cause of sadness indeed to the Saints. 3. Rea.

3. Reason, Why Christ teacheth his to deny self-wildom, self-love, self-will, and all of Self, is, because they are to take up their Cross and to follow Christ: that is, they must expect reproaches, af-flictions, tribulations for the name and sake of Christ, Job. 16. 33. In the world you shall have tribulations. Now what wise man in the world, can, or will suffer reproach, the loss of the world, and the worlds reputation, the loss of friends, liberty, ease, it may be of life it self? In a word all that is neer and dear to the carnal man? what man but a fool (thinks the wise men of the world) is there, that will lose all on

fuch light terms, as the gaining of a crucified Chrift?

A man not taught of Jelus, as the truth is in Jelus, can never luffer with comfort and joy, these things the Saints are like to suffer for the name of Jesus. Self-wisdom, and self-love will come in ; O faith Wife-felf, when it eyes that perfecution, those hardships, that are like to follow those that follow Chrift, May I not pass by such a truth, and fuch a practice, and yet be a Christian, and get beaven tool a bat need I to adventure my felf upon fuch hard hips when perhaps neglecting of fuch or fuch an opinion or practice, I may attain my liberty, my good reputation? and is it not a fad thing that men professing Christ should thus confule with fle flyand bloud & The Apostle Paul did not fo, when he was converted to the faith of Jelus, He consulted not with flesh and blood. Gal. 1 16. It is felf wildom, and felf-love, that fets men to confult. ing with A: In and blood; but flesh and blood cannot inherit the Kingdome of God; 1 Cor. 15 50. That is, a man not taught of Christ. nor made partaker of his divine Nature, and Grace, bearing only the image of the earthly Adam, cannot enter into the Kingdom of heaven.

When a man shall come to submit to Gospel-Ordinances, which are contemptible in the eyes of the world, for which he is like to suffer shame and disgrace, here is need of self-denial. O saith the self-denying Chr. stran, Let me submit to CHRISF, to every truth, to every Ordinance, although I suffer loss in the world; roproach and shame from my friends and acquaintance; though I lose the love of my best friends: Whether Father, Mother, Husband, Wife, &c., yet saith theis self-denying Christian, CHRIST hath said that who so love that theis self-denying Christian, CHRIST hath said that who so love the father, mother, wife or children more then Me, is not worthy of Me; and the love that Christ hath shed abroad in my heart by his Spirit, Rom 5 ver 5 constraineth me to deny my self, and sollow Christ in all conditions, 2 cor. 5. 24. Thus you see the self-denying soul, and none else, is meet to be a disciple, a follower of Christ: he is ready to take up the cost daily and to follow him.

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4. Christ seacheth his to deny self-fusticiency, and felf Brength,

that so they may be able to hold out in the evil day, when a day of adverfity comes, when a man is put to it, either by his spiritual or temporal enemy, Bleffed are they then that truft in the Lord, Pfal 2. 12. Men standing upon their own strength are gone, Ifai. 40.30. The youth shall faint and be weary, the young man shall utterly fail : that is, those that apprehend a power in themselves to fland; but Verf 31. They that waite upon the Lord shall renew their frength, they shall mount up with wings as Eagles, the) hal run and not be weary, they hall walk and not faint. If men stand upon their own strength, they are like to fall; Let bim that thinketh be flandeth, tak beed leaft be fall. But they that fee an infufficiency in themselves, and trust upon the Name of the Lord, thill be as Mount Sion that Ih il never be moved, Pfal 145.1. but abid th ever. Christ would have his Work to be a perfect and full work; his Covenant a sure Covenant, Ifai 55.3. Therefore he undertakes, not onely to bring men and women into covenant, but to keep them there, fer, 3 2.40. I will not turn from them, they shall not depart from me, faith the Lord; Pur If Chrift had left the power of standing to man, he might have been as likely to fall away as Adam; nay, and more likely; for there is a body of fin left Rill in the Saints, matter for the devil to work upon ; but Adam was without fing therefore there is no poffibility for that man to fland, that flands upon his own ftrength. But it is in the ftrength of Christ the believer stands; Without me ye can do nothing Joh. 15.5. You cannot pray, or perform any duty acceptable, Rom. 8. 26. much less stand and hold out to the end against all spiritual oppositions a Christian is to encounter withall.

A fifth and last Reason why Christ teacheth this Grace of Se'fdenial to the Saints, is, that so they might live in love, and peace one with another. If every Saint should seek to please himself, and love himself, and to have his own will in every thing, how is it possible love and peace should be continued amongst the Saints, if there should not be a bearing with, and forbearing one another? if the strong should not bear the infirmities of the weak, and not please themselves? But God hath so tempered the body together, that they should all seek the good of each other in love : that there should be no Schism in the body, but that the members should have the same care one of another, as of themselves, 1 Cor. 12.25 that every one might feek, not their own, but one anothers good, that they might all grow up together, a compleat body, a hely Temple in the Lord.

Use 1. A word of Examination and Trial; Hath Christ been thy Prophet ? Hath he taught thee this lefton of felf-denial? I his is a very needful Use, not only for earnal men, but for Saints ; it was the exhortation exhortation of the Apostle, 2 Cor. 13.5. Examine your selves, prove your selves; know ye not Christ is in you, except ye be reprobates? Christ is in every Saint; and if there, what doth he there? Surely he is not there for naught; he will be ever teaching the soul, he will be there as

thy Prophet, shewing thee the way thou shalt walk in.

Consider a little now, I beseech thee; Hath Christ taught thee to deny thy own righteousness? canst took upon it all as silthiness? or else art thou stuffed and filled with thine own righteousness, lifted up as high as the heavens in thine own conceit? like the proud Pharisee, I thank God I am not as bad as other men; I pray, and perform duty, I have a good heart, and as good a minde to God as any man. If this be thy condition, the Lord Jesus hath never been thy Prophet: thou art yet in the gall of bitterness, and bond of iniquity; Thou sais thou art vich, and wantest nothing, when the truth is (if the Lord open thine eyes to see it) thou art poor, and miserable, and wret-

ched, and blind, and naked.

Hath Christ taught thee to deny ungodliness and fin ? or else canft thou take pleasure in unrighteousness ? I dare say it, that some there are in the world, that have high thoughts of themselves, yet indeed make a mock of fin, take pleasure in unrighteousness: if this be thy condition, the Lord Christ hath never taught thy soul, 2 Pet. 1. 9. Christ teacheth to be holy, and humble, he gives power against fin and lusts, 1 cor. 6.9, 10,11. Consider you who have been taught of God, bath he taught your fouls this lellon, to deny your own wisdom, will, end, strength and all ? to lay down all as nothing, at the feet of Jesus? The Lord help you and I a little now to examine our selves how much of self yet remains; self-wisdom, selfglorying and boafting, self-love, self-ends: O how doth the Devil crowd in these things into the souls of the Saints! the Lord help you and I to fee it, and give us power against it; certainly if it be with your fouls as it is with me, you have some experience of these things: hardly can you perform any duty, but felf will present it felf to your view in one shape or another. Now, where Christ teaches, he ever fets the foul a work against those fins, and causes the foul ever to have low thoughts of it felf, and to have high thoughts of God, and of the Saints, efteeming every one better then himfelf.

2. Wherein you finde you come short in this duty, self-denial; look up to the Lord for help and assistance. It is the Lord that teacheth to prosit: therefore, if you want any thing, the exhottation of James is, Ask of God who giveth to all mentiberally, and upbrayeth none, James 1. 5. For every good gift comes down from God, ver. 17.

Therefore have recourse to Heaven, make known thy condition to the Lord Jesus; this thou mayst do; thou oughtest to doe it; thou must go to God and tell him what thou wantest, what grace thy soul needs; tell him thou hast a poor self-seeking heart that will not stoop farther then he bends it, and bows it; look to him and he will help thee; come unto him and he will ease thee, and give thee thy hearts defire.

Note this one word. where God hath begun this work in any measure, though you find much of self, and it is thy burthen, yet here is a ground of comfort for such a soul: it is mercy thou sees that evil of self that is in thee, and that it is thy burthen. The comfort is, I. That Jesus Christ hath been thy Prophet; he hath taught thee in some measure to deny thy self, and gives thee a desire after the perfection of this grace. 2 That where Jesus hath began this work, he will finish it, he will perfect it to the day of Christ. 3. Thou may st live upon him henceforth, and expect teaching from him; new manifestations, new discoveries of grace and love; new influences of power from himself, as thou standess in need for his own honor, the baints good, or thine own consolation, Heb. 13.5. thus much for the first, which is self-denyal.

2. Where Christ becomes a Prophet, he teacheth that soul to yeeld universal obedience to himself: this is an effect of the teaching of Christ, Mat. 28. 20. teaching them to observe and do all things whatsoever I shall say unto you; and Act 3. 22, 23. A Prophet shall the Lord your God raise up unto you, him shall you hear in all things, &c. And this obedience Christ doth not only require as he is a King, but he teacheth it as he is a Prophet; See Esay 54.13. And all thy children shall be taught of the Lord, and great shall be the peace of thy children: It is the Covenant of Grace, Heb. 8. 10. I will put my Laws into their mind, and write them in their hearts, &c. He will make, them a willing people, he will teach them to yeeld willing obedience; he will teach them to do spirituall things with an appetite, with a mind to them: now this obedience flows from saith, it is a fruit, an effect of saith, Rom. 1.5. Christ first teacheth saith, and then obedience.

Queft. What are the great commands of the Gospel ?

Answ. I. Love is the great command; and where true faith and love is; there will be the effects of it: I I im. 1.5. Now the end of the commandment is love, out of a pure heart, and a good conscience, and faith unfained. This is both the beginning and end, the first and last, in the Law of the Gospel, Love; first, God out of love hath given us a Law; we out of love yeeld obedience to it. James cals it the royal Law,

Jam. 2 8. If Je fulfil the royal Law, according to the Scripture, then shalt love thy neighbour as thy felf.

2. Now this love is manifested, t. To Christ, 2. To the

Saints.

1. To Christ, and that first in keeping his Commandments, John 14.23. Jesus answered, and said, If any man love me, he will keep my words, ver. 24. He that loveth me not, keepeth not my sayings. Love wil cause those in whom it is to submit to Christ in every thing, I Joh. 5.3. This is the love of God, that we keep his Commandements; that is, herein is our love to God made manifest, in keeping his Commandements.

Quell. What are the commands of Christ to his children with rela-

tion to himfelf ?

Answ. His command is first, Love, as you have heard. 2. Obedience flowing from hence; this obedience, is, 1. To Gospel-commands, 2. In a Gospel-manner. 3. To Gospel-ends. First, it must be to the Gospel-commands, we are to hear Christ in all things, not Moses: Acts 3.22. Him shall you bear in all things, &c., believers are to receive every command as from the hands of Christ, Jon. 15.14. Te are

my friends, if ye do what foever I command you.

The first command that Christ requires of beleevers, and that next after faith received, is Baptism, Mat. 16, 17. He that beleeveth, and is baptized, shall be faved : so likewise Mat. 28. 19. Disciple Nations, and baptize them. This was the first thing in the commilfion, to be submitted to, and it was ever so in the Apostles practice, which must be our pattern, Act. 2.41. As many as gladly received the Word (that is, believed the truth of the Golpel, and gladly received the Lord Jesus, the sum and substance of the Gospel) were baptized 3 fo A&s 8.12. They beleeved and were baptized, both men and women 3 fo Acts. 16. Lydia and the Gaoler: In a word, this was the first duty that ever the Saints performed, the first Otdinance that ever they subscribed to after faith received in the Scripture there is neither perecept nor president, either to baptize before faith; or elle after faith is received, to neglect or flight baptiline, it being a command of christ: love in the Saints compelling them to yeeld obedience to every Ordinance of Christ for his own fake, with an expectation of a farther discovery, and manife. station of love and grace from God, in his own Ordinance, in his own way.

Now I confess, there are many objections that by many are made against this truth, who plead for, and practice the baptizing of Infants. But because I have in another Treatise endeavoured from

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the light of Scripture to cleer the truth, and answer those objections, I shall in this place pass them by sonly by reason of our late conference, I shall briefly touch upon these three Scriptures we then had in disputation. The first is, Acts 2, 38, 39. The promise in to you and to your children, &c. The promise in this place was concluded upon, that it was remission of sins, and the gift of the boty Spirit: hence was drawn this conclusion, That the Infants of believers had as large an interest in this Promise as their parents, and therefore ought to be bap-

tized.

Which I cannot but deny; and affirm, that the promise here was to the Jews, as many as the Lord did call; to their children, as many as the Lord should call; to the Gentiles afar off, as many of them as the Lord should call : There is a found truth in the Scripeure thus interpreted; for God gave remission of fins, his Spirit, all the good things of the Gaspel, to as many as he called, both Jew and Gen. tile, and so he will to the worlds end; and indeed he never promiled it to any other. He that believeth on the Son bath life, be that beleeveth not bath not life, John 3. 31. If the promise of the Covenant of graces s remission of lins, and the good things of the Gospel, had been to the Jews that beleeved, to their natural seed, it must then have been made good to them, or else there was no truth in the promise; but it was never made good to them; for then they had not been apostated, as they are to this day; nay, the Lord was fo far from intending any such thing to the Jews, that he intended their rejection and casting off, Rom. 11, 19. netther was the promise to the natural seed of the beleeving Gentiles; but the Elect of God, both Jews and Gentiles obtained it, Rom, 2.7, and God under the Gospel makes no difference between the seed of the beleever and unbeleever, with relation to their Generation, but it is Grace that makes the difference.

The second Scripture, was, Mark 10. 13, 14. Suffer little children to come unto me, and forbid them not, for of such it the Kingdom of God. That which is hence inferred, is, That children are blessed, that they are a part of the Church, and therefore have a right to Baptism; whereas it is very probable that those Infants were brought to Christ to be cured of some diseases; for the Text saith, They brought young children to him, that he might touch them, and he blessed them; that is, gave them the blessing they came for, to wit, health and cure; and whereas Christ saith, of such it the Kingdom of Heaven; that is, of such qualified spiritually, as those infants were naturally; so Christ himself interprets it, ver. 15. Verity I say unto you, who sever doth not receive the Kingdom of Heaven, as a little chi'd, he

fball not enter therein a that is, who foever doth not receive the Kingadom of God, both of grace and glory, as a little child, that is humble, and meek, and teachable, able to do nothing himself, but Christ is his all, and in all, he shall never enter therein; so that Christ takes occasion from those little Infants to discover a Gospel-mystery, a

mystery indeed to natural men, Mat. 18.2,3.

The third Scripture, was that in 1 Cor. 7.14. The unbeleeving wife is smallified to the beleeving husband, else were your children unclean, but now are they holy. Now it was first granted, that the sanctification of the wise, is but a civil sanctification; she is sanctified to his use, that he ought not to put her away. 2. This was granted also, that holiness is a fruit of Sanctification: then I say, the fruit or effect cannot be greater then the cause; the cause cannot produce a greater effect then it self, the cause being only a civil sanctification, the holiness of the children must be the same; so that now under the Gospel, the believer may lawfully keep the unbeleever, whether Husband or Wise, and their children; whereas under the Law, is a Jew married with an idolatrous Gentile, he was to put away both Wise and Children, Exr. 10.3, but under the Gospel there is no such thing, unless the unbe-

leever will depart.

2. After Faith and Baptifm, the will and command of Chille is? that his people should yeeld obedience to all his commands; and in. deed he doth not onely command it, but gives power; there is a power goes with the commands of Christ : he is the King of his people, he gives Laws and Statutes; and withall, gives in abilities to do what he commands : Chrift knows that without him ye can do nothing, John 15, 5, the will and command of Christ is, that his people (bould be holy in all manner of boly conversation; the will of God is their fandification, I Thef. 4. 2, 3. For ye know what commandements we gave you by the Lord Tefus; for this is the will of God, your fantlification, to abstain from fin, to ver, 7 and the reason is rendred ver. 7. For God hath not called us unto uncleanes, but unto bolines : God hath not given his Son to redeem men, that fo they might live in unclean, unholy wayes; he dock nor call them to fellowship with himself, and one with another, that so they might take their pleasures in the world in fin ; no, no, God calls his to holinels; and therefore the Apostle Peter faith, It is written, Be ye boly, (or ye shall be holy) as I the Lord your God am boly I Pet. 1, 16, and he that hath this hope, purifieth himself, even as Christ is pure, & Joh. 3.3. And the Apostle Pauls exhortation answers this command, Rom. 12.1. I befeech you brethren, by the mercies of God, that ye prefent your bodies, a living Sacrifice, boly and acceptable unto God, which is your reasonable

nable fervice, and be not conformable to this world, but be ye transformed in the renewing of your mindes, &c. that is, feeing God hath renewed your mindes, let your bodies, your external walkings be made conformable to Jesus Christ, and not to the world. Q beloved, holiness becomes the Saints, especially holiness becomes the Houshold of Saints, the Churches of Saints, the Church of Saints is Gods Houle, 1 Tim 3 10. his dwelling place, Pfal 132113, 14. and holiness becomes the Lords house for ever, and it is the love of Christ that constrains the Saints thus to walk.

Queft. But is it not the Saints duty thus to walk?

Anfm. Yea, without question it is their duty, Gat. 6.26. He that walketh according to this rule, peace shall be upon him: but they are to perform this duty of holy walking out of love; therefore Christ faith, If ye love me, keep my commandments, John 14.15. none hath to do with the commands of Christ, but those that love him, which love flows from faith; for faith worketh by love, Gal. 5 6.

A second command of Christ, is, love to the Saints, which was the second thing I propounded in the manifestation of love. It is first to Christ. He that lovetb not the Lord Jefus, let him be accurfed : Verse 17. These things I command you, that ye love one another; And a new commandment give I unto you, that ye love one another, as

I bave loved you.

Quest. Why is it called a New commandment, seeing it is not new,

but the same that was from the beginning?

Anfw. I. It is New, because given anew by Christ, and so are all the commands of Christ, given anew, and are new commands. given to a new people, to wit, beleevers. Mose's commands were given to all the whole body of natural Ifrael : Christ to the whole body of spiritual Ifrael, the Saints. None elle hath to do with any! Law as it comes from Christ, but are still under the Law, as it came:

from Mount Sinai.

2. It is New in respect of the nature of it, which is double : 1129 it flows from Christs love to us. 2. It must be the same as Christs love was to us ever; as I have loved you; and as this is the speciall command of Chrift, so it is the property of the Saints, that the grace they receive from Christ, causeth them to do it; the love of christ constrains them. Therefore the Apostle thanks God for the colossians, Cololi1.3,4, for the increase of their faith, and love to all the Saints. Where faith increaleth. love increaseth; for faith increaseth love to Christe and love to Christ increaseth love to the Saints.

For my more cleer proceeding in this particular, I shall endeavour from light and truth to discoveranto you, first, what love is. 2. the

excellent

excellent properties and effects of this love 3 the manifestation of

1. What love is : Love is an aff ction of the foul. carried forth after, and fetled upon something, from an apprehended worth and excillencie in the thing: This I conceive to be love, whether it be Tpirituall or maturall ; whether fet upon a good or bad object : for it is not soffible there should be true love, but where the soul apprehends comerbing worthy to be beloved. First, the understanding goes forth, and takes a view of the object prefented : if the understanding do apprehend any worth or excellency in the object presented, then the affection of love is let forth upon it, and is not fatisfied without the enjoyment of it. Hence it comes to passe that when the under-Randing is truely enlightned, and the judgement rightly informed, the affection is carried forth, and fetled upon a right object : but if the understanding be corrupted and blinded, and the judgement misinformed, the affection of love is carried forth after, and fet upon wrong objects. When the understanding is so blinded, it apprehends an excellency in the world , in pleasures, in fin . Oc. for beloeve it, it is the blindness of mens understanding usually that capfeth men to love finfully.

So on the contrary, when Christ is presented to the view of the soul, the understanding by the power of God, is enlightned, and comes to apprehend in some measure, that excellent worth that is in him, the affection of love goes forth after him: and defire is not satisfied untill it enjoy him. Thut it was with the Spouse in the Canticles, Chap 5.20. My beloved in white and ruddy, the chiefest among sen thousand: and hence it is, her love is so drawn forth after him, that the seeks him, and is never satisfied till the find him, Vers. 6. The is tick of love after him, Chip. 25. and this love unto Christ carries forth the soul in love to the Saints, for the sake of Christ, where it sees the Image of Christ: the same love wherewith the soul loves

Chrift, it loves the Saints, I John 4. 20,21.

That it is the command of Christ, and the property of the love of God, where it is shed abroad in the heart, to carry forth the soul in love not only to Christ, but to the Saints, you have heard; a John S.s. Every one that loves bim that begat, loveth bim also that is

begotten.

s. I come to the excellent properties and effects of this love.

s. With relation to Christ. 2 To the Saints. 1. To Christ.

It refuses to receive satisfaction in any enjoyment beneath the Lord Jesus. A soul truly enlightned in the excellency of the know.

ledge of God in Christ, resuleth to take content and satisfaction in

any thing that comes fhort of Christ. It is true, there may be many turnings and windings in the heart, and the profits and pleasures of the world shall be presented (as Satan presented them to Chrift) and duties, and creatures, and performances, gifts, &c and thus Satan can. and often doth present himself like an Angel of light, and that to the Saints too; they that know any thing of God, know it; if possibly he could, he would delude and cheat a poor creature; but the foul truly loving Chrift, will not be thus cheated and deluded by that old Serpentihe must have Christ, nothing else will fatisfie him. A living childe may be quieted a while with a bable, a counter, or rattle, which is nothing but folly; but in conclusion, it findes by experience the emptinels and vanity of fuch things, then cafts away all, and nothing but bread will fatisfie him. So it may be with the foul, the living Christian; it may receive some content in Duties and Prayers for a time; but in the conclusion it comes to see the emptines of these things, and then nothing but Christ will content him. When a foul truly loving Christ, comes to see how he hath deluded himself in miftiking Chrift, thinking that he hath had Chrift, when indeed he had nothing but the externall Ordinance, vifible form, which is indeed the fhell without the kernell, O then nothing less then a Christ will satisfie ; O give me Christ, faith the foul, or elle I die; Christ in every Ordinance ; it will not take Ordinances and Duties from Christ any more; but now the foul must enjoy Chilit in Ordinances, Christ in preaching, in praying, in the Supper of the Lord 3 nothing gives content to the foul bus Christ; O this is the excellent quality of true spiritual love to the Lord Jesus. Hence it is that the spouse in the Canticles, Chap. 2. 12. 60 earnestly feekes her beloved; the could take no rest untill the had found him, verfe 4 and then the holds him, and will not let him go, This is the property of love , is foars very high , flies aloft like the Eagle; and why? because God in Christ is its Object and where the dead carkais is, thither will the Eagles be gathered together 5 Christ is the alone object of faith and love, and to him all true beleevers come a in him shall all the seed of Israel be justified, and shall glory. E/ay 45 25. onely note this, that the soul comes by faith to enjoy him whom the foul loves.

A second excellency of love to the Lord Jesus, is; It is quieted and serissised in the single enjoyment of Christ: the soul that hath Christ hath enough; it can say as Jacob, It is enough, Joseph my son is yet alive; so the believing soul, whose heart is truly inflamed with love to Christ so his own excellency, it hath enough, it is content sow to lose all, as the Apostle Paul, Phil, 3.7.8. He accounts all

things but lofs, yea dung, that he may win Christ: This is the excellency of the grace of love to Chrift, it carries the foul above the world, above creature, or any thing beneath Christ, it defires nothing but Chrift, I cor. 2. ver 1. It glorieth and rejoyceth in nothing but Chrift, Gal 6, 14 and him crucified : If it hath the world fo it iss if not, it is contented, it is quiet in any condition; if it enjoy all shings (I mean in the world) yet Christ is the summ of all : if It want all things, yet in Christ it enjoys all; so the Apostle, as baving nothing, yet poffessing all things; so that now the foul that believes in, and loves the Lord Jesus, knows how to be abased, and how to abound; that is, it knows how in that lowest condition to live fatisfied upon Chrift, and it knows how in the highest condition to live also upon Christ; it can do all things through Christ that Arengthens it, Phil. 4. 12,13. Do you not fee on the contrary, men that have no love to the Lord Jesus, how they let forth their hearts upon the creature > they live upon the creature stake away the world from them, you take away their life : but the man that loves Christ hath enough in the enjoyment of him ; what ever befall him in the word, yet he can fay as Chrift, I have meat to eat that ye know not of, fob. 4.32. the Lord Jesus is the Saints meat and drink, they live upon him, and are fatisfied with him.

The third property of love, is, it flights all hardships and sufferings that it mers withal for the name and fake of Christ. Nothing can quench this love; many waters cannot quench it; many flouds of af-Alaion cannot quench love; when others that love not the Lord Jeius, but themselves and their own eafe, start and are affrighted at the reproach of JE sus, as at some Arange apparition: when the soul that fees spiritually, that looks not at things that are feen, that is, at the outfide of things, which carnal eyes only fee; but at things that are not feen, they hence go on cheerfully, fleighting persecutions, being perfwaded that nothing can make a separation between CHRIST and their fouls, glorifying and triumphing in the Crois of CHRIST, being not only ready to suffer reproach, but death it self, if the Lord call them to it, for the name and lake of their beloved. Thus you fee the excellency of this grace, it carries the foul sweetly out to Christ; It lies down in the bosome of love, and there it is satisfied ; there it Is contented, there it hath enough, there it lies, and there it dies, and yet with him it shall for ever live; O the admirable excellency of this grace of Love; it makes hard things easie, and bitter things fweet : it lives upon that others cannot fee, no, nor never shall fee, unles the Lord open their eyes; it rejoyceth in that others dread : it takes that for a Crown, that others count shame; it makes their hearts

to leap for joy in the beholding of those thing, that make others faint and fail.

2. I come to the excellency of this grace of love, in, and to the Saints; for that is the great thing we have now in hand, the excellen-

ey of the grace of Love among Saints, among brethren.

1. It is of a knitting nature, it knits or binds up the fouls of the Saints as one; it makes them to be of one heart, and of one minde. What is the reason of such divisions amongst Saines, but the want of love? This grace of Love is that which would knie the hearts of Christians one to another : It was the Apostles defire and care for the Coloffians, that their hearts might be comforted. being knit together in love, Colof. 2. 2. This knitting together of the Saints, is that which makes them meet to watch over each other. to build up each other, it is as the joynts and finews of the body natural, knitting each member together, and so nourishing the whole body, Col. 2.9. Being knit together increaseth, with the increase of God ; this is the excellent property of love, it knits up the fouls of the Saints together; where it is in truth; there cannot be an easie diffolying of this knot of love; this was the love of David to Jonathan, I Sam 18.1. The foul of Jonathan was knit with the fout of David, and Jonathan loved him as his own foul: this is the true property of love, it knits the foul to the party beloved; it is not poffible if there were true love, that there should be such divisions amongst the Saints : if it be but a difference in opinion. presenly the love, the fellowship is broken.

A second excellency of true love, is, it covers a multitude of infirmities, it is not eafily moved, it is not eafily provoked, it is naturally easie to be intreated, it will not suddenly believe evil reports, it will not fuddenly have bitter envyings and evil furmifings : this is the excellency of the grace of Love, it will bear much and long, it will not censure without wounderfull just cause, I cor. 13.4.5.6. Love suffereth long, it is not easily provoked, it will not flart at shadows, love envieth not anothers prosperity, but rather rejoyceth in it, as one member of the body rejoyceth in the prosperity of another; it vanteth not it felf, it is not puffed up; love is an humble grace, it makes those in whom it is to serve each other in love, to prefer each other before it felf; it feeketh not its own, it feeketh not it felf, but the good of another ; it is not eafily provoked, it thinketh no ill, it rejoyceth not in iniquity, but rejoyceth in the truth ; it beareth all things, it beleeveth all things (all things that it hath any ground or warrant to believe) it hopeth all things, that is the best of all things, where there is any ground or probability of hope; it endureth all things, that is, all things that God himself infiles, or suffices man to inside upon him; here is the excellency of love: O who would be without this grace of love? nay, but who can ever attain it but those, whom God sheds abroad his love in their hearts by his holy Spirit? how is this grace of love wanting among the Saints! whence is it that there are such discords? such bitter envyings? such secret whisperings? in a word, such reints and breaches of communion and fellowship among it Saints, for slight things, but the want of this grace of love? really, were the love of God shed abroad in the hearts of his people more abundantly, it would noe be thus a love is of absolute necessary, for the peace and communion of Saints.

3. Excellency of love. It is an everlasting grace, it shall be made perfect in another World; other graces fail, but love never faileth; I Cor. 13.8. Prophesses they fail, and faith that shall cease, but love shall abide for ever; it shall be so far from ceasing, that it shall after the ceasing of faith and other graces, be made perfect; and the Saints that love God indeed here (and from that sountain of love, love each other) they shall then for ever live in the bosome of love, their souls being satisfied in the enjoyment of him, the sountain; they shall be then perfectly knit together in one, being silled with the enjoyment of God, made perfect in love, through that abundance of love it enjoys in him,

The third particular propounded, is, the manifestation of this love,

low the Saints manifeft this their love each to other,

1. In a faithfull diligent watching over each other in love, Pbil. 2.4. Look not every one to his own things, but every one to the things one of another: there should not be such a spirit amongst Christians as was in Cain, who said, Am I my brothers heeper? no, no; you are beepers of each other, and it is love that will make you faithfull to each others soul in this particular.

The second manifestation of love, is, in building up one the other in the most holy faith, edifying one the other in love, helping forward each other in the way of holiness, being compacted together in the order and fellowship of the Gospel; maketh increase of the body, to

the edifying it felf in love, Ephel .4.16.

In bearing with the weakness of each other, Colos, 12, 12, Put on, as the elect of God, howels of mercy, hindness, humbleness of mercy, hindness, humbleness of mercy, hindness, humbleness of mercy, hindness, humbleness of mercy, hindness, and forgituing one another, even as God for Christ sake forgave you. Here is the manifestation of love, when you are able to hear with, and forgets one another, from this principle, because God hath born why you God hath forgiven you, Rom, 14, 1, Him that a speak in the faith the rest unto you.

4. In restoring a false brother with the spirit of meekness, Gal. 6.

1. If any brother be false through weakness, ye that are spirituall, restore such a one with the spirit of meekness: much tenderness is to be
used towards a brother in this case; the ground is, we our selves, the
strongest of us, are subject to, and may fall by the like temptation,

If the Lord prevent it not.

5. In speaking kindly to each other, good words and comfortable; this is the manifestation of love; and truly where there is love in the heart, it will appear in the countenance, in the words; a cheerfull and loving countenance; loving words; here will be words both for the Saints, and to the Saints. First, for the Saints to go to God in prayer, Ephes. 1.16. for them, in their vindication, when any scandal is unjustly laid upon them; so Jonathan for David, 1 Sam. 19 4. Jonathan spake good of David, and good for David.

2. In speaking kindly one to another; so the Apostle Paul, he ever gives the Saints the title of Brethren, wherefore holy Brethren, partakers of the heavenly calling; and Solomon saith, That a soft answer turneth.

away firife.

6. And lastly, love is manifested in condoling each with other, in afflictions : the Saints are all of them members of the body of Chrift, I Cor. 1 2.27, and the members of the natural body are sensible of the sufferings of each other; if one member suffer, all suffer with it; If one member rejoyce, all rejoyce with it 3 so it is or should be in the body spiritual, we should bear part of one anothers afflictions; be truly sensible of the afflictions of each other, and so bear part with each other; be truly fensible of the comforts of each other, and so rejoyce together, this is the property of true love where it is; I have very briefly hinted upon some particulars; much more might be said in this particular; but I defire not to be tedious in this place. I might branch forth in many other particular Gospel commands which would be too tedious; only thus, where the love of Christ is indeed shed abroad by the holy Spirit, there love constrains the soul to yeeld it self up wholly to the Lord Jesus, and all his commands; whatsoever things are of good report, what foever things are lovely, what foever things are warranted, and required in the Gospel, the soul that truly loves the Lord Jesus, is ready in the power and strength of Jesus, to walk up tinto it; It will not consult with flesh and blood, it will not stand upon carnall arguments; but as the Lord Jesus hath glorified mercy, grace, and love in doing unto the foul, fo it will now look what it is may conduce to the exaltation of his name; and then the foul that truly loves the Lord Jesus is satisfied; let the name of Jesus have the glory, and the foul that truly loves him, hath its end, and refts fatisfied.

Ufe. It concerns every one to look if Christ hath been their Prophet: hath Christ given thee a heart willing to submit unto him in all things? ready in his power to yelld universall obedience to all all his commands? O it neerly concerns you to try your felves; and if lo, then whether your obedience flows from love. It is possible there may be externall obedience from bale and by ends, and then all is nothing; Love is the fulfilling of the Law: whatfoever is done in love, that is, from the love of chrift thed abroad in the heart, is well done : but all done without love is nothingspreaching praying, professing, communicating, it is all nothing without love : it is one thing to preach, and pray, and profess it is another thing to do it out of love to Christ ; then it is a fruit of faith. Faith worketh by love, and all works done without this, are not acceptable, I Cor. 13. 1,2. Though I speak with the tongue of men and Angels, and have not love, it is nothing; it is but as a founding brafs, or tinkling cymball: a man may have excellent words, fine composed sentences, admirable expressions, all flowing from a notionall knowledge, that may much affect the ears and hearts of the people, and yet all be but a found of words attained by art, as a founding brass or a tinkling cymball, which feems to make a fweet found to the ear, when there is nothing in it indeed, but a composure of humane art; and so being brought out of that frame, there is nothing indeed worth looking after, or harkning unto: even so are those persons, who feemingly do glorious actions, and yet indeed have not the love of God in them.

But to proceed: The third thing that Christ usually teacheth his people, as to believe, which faith you have heard, produceth its effects; so in the third place he teacheth them to live by faith, that is, to act and exercise this faith upon all occasions, in all times, according as they have need to make use of it: and indeed, this is a great Gospel mystery, which the Saints are too much ignorant of. It is one thing to have faith, and another to live by faith; it is one thing to have legs, and another thing to make use of them, to go with them.

Queft. What is it to live by faith?

Anjan. 1. It is to exercise faith, that is, to make use of it as need requires; or, 2. it is a living upon Christ in the want of all things; or, 3. it is a living by believing of what the soul shall one day enjoy.

I. It is to exercise Faith as occasion calls for it: that is, to exercise it upon the object: for faith hath ever an object, and if it be right and true, the object is CHRIST: Now it is true, there is occasion.

occasion for the Christian to exercise faith in every condition, either Internally, or externally: for the Christian hath many enemies to encounter withal, the Flesh, and the Devil, and the World; all these come in amain upon the foul, Now Faith overcomes. 1. The Flesh. that will be ever tufting against the Spirit, Satan coming in, working by it 3 felf will be in every action, felf-wifdom, felf-priding, and felfboafting: this is contrary to the mind of the Spirit, and now the Spirit is troubled and grieved; fo that many times there is a hot conflict in the fouls of the Saints; but how comes the Christian to overcome it? By eying and applying Christ; it can say as Paul, I have a body of sin. a proud, curfed, felf-feeking nature; but thanks to God through Tefus Christ &c. and there is no condemnation to them in Christ. It is true, I have a base nature, a wicked, cursed, decentful, proud, self-seeking heart; yet the Lord hath let forth a glimple of his glory to my foul; he hath let me fee, and hath sealed this by his Spirit unto me, that I am in chrift, and there is no condemnation for me ; and so by faith seeking to Christ, the soul overcomes this enemy Flesh : and then secondly, it ever lives in believing, that this fleshly corrupt nature shall be every day more and more subdued, and so is ever eying a crucified Gbrift for the killing and crucifying of this body of fin.

2. The Devil. He will come in with his darts, laying hard and heavy things to the charge of the foul; although the Apostle saith, Rom. 8.33. Who shall lay any thing to the charge of Gods Elect? It is God that justifieth: although God himself pronounce a man clear and just, yet the Devil will come in, and endeavour to make work in the godly sustified soul. O (saith the Devil) thou art a vile curfed creature; thou hast a base, earthly, carnal heart, thou art not able to perform any duty, but it is full of sin; and as good never a whit, as never the better. Thy services (hadst thou no other sin to be accountable for) are enough to condemn thee. And besides all the rest of thy sins, of thy baseness in performing duty, this is that is worst of all, thou hast a wicked proud heart of thy own; thou art ready, when ever God hath assisted thee, to take the honor to thy self, and to

pride thy felf in those weak duties thou performest.

What fayest thou to this Christian? hast thou any experience of this trial in thy soul? I dare say thou hast if Christ dwell there; but what course will you take to overcome in this combat? see Ephe. 6.16. There are the enemies the Saints are to encounter with; they are no small, no mean enemies: see Vers. 12. and the Armour, the Christians Armour, it is all Armour of proof; but above all take the Shield of Faith, wherewith ye shall be able to quench all the fiery

darts of the wicked: the Devil will come, and come again, he will have one dart, and another dart: now the way to overcome, is to take the shield of Faith: a Shield is for defence, so this faith both defends and resids the Devil,

Queft. But how doth Faith overcome?

Anfw. It ever hath an eye to the Foundation Christ; it knowes the Foundation frandeth fure, and fo it turns over the Devil, the falle conclusion that the Devil and the heart is ready to make together to Christ; and now the foul faith it is true Satan, or it is true Heart, I am base, I have a vile cursed nature, I cannot pray, nor perform any duty as I should; fin is in my best action; I confess I am in my felf as bad as man or Devil can make me, not a worfe heart In the world, more subject to evil, further then God restraines it; more unable to do good, further then God enables; and what of all this Satan ? I know there is enough to condemn me for ever, were I to answer in mine own person for my self; but Christ hath been condemned for me, Satan; he hath born all my fins, and fo my condemnation; and he hath made himself over to me. to that now thou must first have something against Christ, before thou canst shake my hold; and thus by Faith flying to Christ, the foul overcomes the enemy; but if the foul cannot thus have recourfe to the Lord Jesus, he is gone when the Tempter comes, he is not a. ble to refift. Then faith the believing foul, it is true, Satan, I have a proud felf-feeking heart, ready ever to take that honour to It felf that is due to God; but it is as true, that I may thank thee for it. who hast thus meramorphosed my nature, and made it like thine own ; and not onely fo, but comment in, and ever ftirreft up the heart to pride and felf-feeking, knowing well by experience, that it is a fin that much provokes God; but this is my mercy, God lets me fee into this depth of wickedness, and it is my burthen; but Christ hath freed me from the power of it, and from the iniquity of it, he is ever subduing it in me, and one day I shall for ever be freed, both from it and thee; thus by faith the foul overcomes the Devil; this is the first particular wherein the Christian comes to live by Faith in the exercising of it, according to the manifold occasions it meets withall.

a. To live by Faith, is a living upon chriff in the want of all things,

and that both Externall and Internal,

I. External, in the want of outward things; when the creature is stripped naked and bare, brought even to a morfel of bread, then to live in beliving the Lord will care for you, when that you are brought to Christs condition, that you have neither house nor

home

rightly

home, nor any thing in the world, besides a Christ, besides a God to live upon; then when thou canft get a promile, as that, Heb, 13 5 He hath faid, I wil not fail thee, nor forfake thee, and flick chofe to the Lord Jesus in such a promise ; this is a living by faith, when the Creature fails, Hab 3. 17,18. Although the figtree fall not bloffom, neither shall fruit be in the Vine; the labour of the Olive shall fail, and the fields (ball yeeld no meat, the flock (hall be cut off from the folds and there (hall be no herd in the flalls : yet will I rejoyce in the Lord, I will joy in the God of my falvation: This is to live by faith, when all Creatures fail, then to live upon God, then to rejoyce in the Lord, beleeving that God is able, and will help, the Lord will fustain. The want of this faith, was Ifraels fin, Pfal. 78. 18. 19. They spake against God, and said, can God prepare a table in the Wilderness ? how is the decenful heart of man ready to diffrust God in such a condition as those Jews? Can God prepare a Table when all is gone? but faith in such a condition, beleeves, and lives by beleeving; and the Lord will care for me faith the foul, and the Lord hath faid it, The Lions Shall lack, and Suffer hunger, but they that wait upon the Lord (hall want nothing that is good. This is a hard thing; it is eafily faid, but not fo eafily done; you think it is eafie perhaps to live by faith, while you have a house, a calling that brings you in money, perhaps every day, or every week, or money by you, or land, &c. you can live comfortably upon Christ and your calling. upon Christ and your house or land; but let all be taken from thee, fee then how thou canft live; this may be your condition; and then you will be put to the tryal.

2. Spiritually, When the foul bath nothing of its own to rest upon. when duties and performances, and all is gone, then to believe, and live by beleeving: this is to live by faith indeed; upon this ground the foul believes, Rom. 4. 4, 5. He that worketh not, but believeth on him that justifieth the ungody, his faith is counted to him for righteoufnes; he that worketh not, he that cannot perform one acceptable duty in way of righteousness, but sees all is nothing, yet beleeves in Chrift, and so lives by believing; this is the constant stay of a believer; he ever fees his own empriness, the unrighteoulness of his best actions: I say, to beleeve in, and to live upon Christ in all fuch conditions, it is to live by faith, above duties and perfore mances: But how do many a professing man and woman, comfort themselves in the performing of duties, in their enlargment in duty. and the like; but when they fail in this, then they call all in queflion again : this faith was not right ; for they think they believe, bel cause they can pray and meditate, &c. when indeed the foul that

rightly believes, doth believe because he cannot pray, nor act, or do any thing that is acceptable, and therefore he cannot live by faith; but when that power he has to perform dutie fails, his faith and all fails; this is not to live by faith; yet this hath been the life of most professors in this Nation.

3. A living by faith, it is to live by believing of what the soul shall one day enjoy, and this mightily bears up the Spirits of the

Saints.

And this we may take notice of under a three-fold confide-

ration.

1. That which the gracious soul longs most after, is, the full enjoyment of God; nothing else can satisfie the beleeving soul, the soul that hath tasted how gracious the Lord is. O saith the soul, when shall I come to the sull enjoyment of my GOD! and so the soul groans, as the Apostle, 2 cor. 5. 2. earnestly desiring to be clothed upon with the house from Heaven; and the reason is, ver. 7. for while we are here, we walk, that is, live by faith, and not by sense; while we are at home in the body, we are absent from the Lord; that is, absent comparatively with relation to what it shall be; for the soul has but a glimpse of glory, but a taste of the excellency it shall one day enjoy in Christ.

Quest. Now what is it that bears up the soul in this condition? how doth the soul live in the want of this full enjoyment of

God?

Answ. 1. By faith he can look upon God as having a relation to him; God in Christ is my God, saith the soul, and I shall one day enjoy him; I shall one day see him and for ever be satisfied in the beholding of him; this quiets, this fatisfies the beleeving foul, it is content to wait upon God; he that beleeveth maketh not hafte; It. is in this case with the beleeving Christian, as with a loving and tender wife; her defire is always to live in the enjoyment of her hulband; but when her husband is absent, far away from her, it may be the receives now and then a comfortable Letter from him, wherein the fees a glimple of his love; and reads his letter, and will have as much fellowship with him in his letter as the can: the will look to every word, every fentence; and note what expressions of love she ean find there, and then the is cheer'd and comforted: I have a letter from my busband, faith the loving wife, wherein he lets forth a tafte of his kindness, and love unto me : O here are sweet words of love, of a tender affection! But faith the wife, this is not all he will come home unto me at the time appointed, and I shall enjoy him; and this is that which most of all cheers up the heart of the wife, my husband will return at the time appointed. Thus

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Thus it is with the beleeving Christian, nothing less then the enjoyment of God can give facisfaction to the foul that hath once tafted of him : but beloved, the Lord Jesus, the touls beloved, is gone a far journey, he hath onely espoused, betrothed the soul to himself; he bath reserved the full enjoyment that the beleeving soul shall have in him, till another world; only he discovers this his love, lets forth a glimple of his glory into the souls of the Saints; and then the soul having once tafted of God, how good, how gracious the Lord is; then nothing but the full enjoyment of Christ can satisfie. Now the Lord Christ hath left his word here for his beloved, to have recourse unto, and there he hath made known his love, and his heart to his poor people: and now the foul that longs after Christ, hath recourse to the Scripture, then there searches what Christ hath sald; and when the foul meets Christ in the Scripture, then it is cheer'd, then it is comforted; here is a bleffed word faith the foul, Christ is my all and in all, though I cannot come to the full enjoyment of him; and then the beleeving foul will to Ordinances, Preaching, and the Supper of the Lord, fellowship and communion of Saints; get what it can of Chrift, meet with her beloved every way God hath appointed for that purpole: but still this is the great support, my beloved will come at the time appointed ; he is gone to receive for himself a Kingdom, and he will return, and I shall enjoy him in his fulness in his perfection; and here the foul lives and waits patiently; here the anchor of hope is east, and holds the soul close to the Lord Jesus, living by beleeving what it shall one day enjoy, Heb. 11.1.

3. That which the gracious foul longs after, is a full and perfect freedom from corruption: it is that body of fin that burthens the Saints, that it makes them cry with the Apostle Paul, O wretched man that I am, Who shall deliver me from this body of death? and the gracious foul could well be contented sometimes to embrace death, that. It might be freed from this body of death, under which God is pleafed (for ends best known to himself) to exercise his children under. Now what is it bears up the spirits of the Saints in this condition? it is this, the beleeving of this, that they shall one day be rid of this base proud deceitful heart; a day is comming when I shall change this vile body of fin, and I shall be made like unto the glorious body of Jesus Christ, Phil. 3.21. I am already justified, and so made a son, a daughter of God; and this I know, I shall one day be made like unto him, I John 3. 2. This is that which cheers the heart of a Christian many times, when it is in a low condition, when put to a stand in the beholding of those base haunts of the heart, that it finds within te felf, when perhaps it is put to a stand in the beholding of it: O faith,

faith the soil, what I? after so much experience of Gods love, so much faith in the Name of Jesus, and have such a base heart, such a through for wickedness; the Christian is sometimes put almost to a standhere: but then he comes to consider, God is wise, and he is pleased to exercise me under this body of sin, to keep me in a continual dependency upon himself; and this is my comfort, I shall one day be rid of all these enemies of mine, and I shall one day enjoy the Lord Jesus, in his holiness, and in his glory; when christ, which is my life, shall appear, then shall I appear with him in glory, Colos. 3.4. and in this case the beleeving soul lives in beleeving what it shall one day enjoy; namely freedom from sin, glorious liberty, even the glorsous liberty of the Sons of God.

3. The Saints of God are subject to afflictions and reproaches whilst they are in this world; so Christ saith, John 16.3. In the world ye shall bave tribulation: It is true, Christ hath prepared a Kingdom for them; but they are not like to enjoy it in this World, I mean that Kingdom of Glory, although it is true, they enjoy much of God here in this Kingdom of grace; The kingdom of God u within

you.

But the Saints here are liable to persecutions and afflictions; now the beleeving Christian lives in beleeving it shall one day be freed from those hard things it suffered here, freed from evill men, and I shall one day have a Kingdom, saith the Soul: Thus Paul comforts himself, 2Cor. 5.1. 2 Tim. 4. 5, 6, 7. and this was it with which Peter comforted the scattered Jews, I Pet. I. 3, 4, 5. They were begotten to an inheritance incorruptible, undefiled, reserved in Heaven for them; and this was the ground of that exhottation to constancy to the end in time of affliction, Rev. 2. 10. Be faithful unto the death, and you shall have a crown of life.

Thus (Christians) have I endeavoured, both from the light of Scripture, and the light of experience, to hint out briefly unto you a taste of the Christians living by Fairh; and this Christ teacheth all

those whom he effectually teacheth, Heb. 10.38.

I might proceed to other particulars; namely, that Christ teacheth us to own him as our Pricst, as our King: It is Christ our Prophet indeed that teacheth us all things, that we rightly know; we know nothing as we ought to know, further then Christ Jesus by his Spirit teacheth. But I proceed to the next particular propounded in the Office or work of a Prophet, namely to work Miracles; this the Prophets before Christ did. Moses a type of christ, and the great Prophet of Israel, wrought many miracles when the Lord sent him to deliver his people.

And

And this hath Christ our Prophet done, and doth to this day; this he did when he was in the world, turning water into wine, railing the dead to life, restoring those born blind to fight, &c. And this he ftill doth ; Christ our Prophet is er ver working Miracles: The conversion of a Soul is a Miracle: it is the changing the Nature, and it is above Nature to do it; to raise a man from the dead to life, is a Miracle; and this Christ doth to every soul who is indeed raised, Ephel. 2. the first, and fift verses compared : Ver. 1. And you who more dead in trespasses and sins. Ver. 5. Even when we were dead in fins, bath be quickned us, &c. Now to quicken, to give life toa. dead Soul, is a Miracle; and this Chritt dorn ordinarily; and he gives fight unto blind men. It was a Miracle for Chris to give fight to the man that was born blind : Beloved, every man and woman in the world is born blind, spiritually blind; and this is a great Miracle to cure such; yet this is the ordinary work of Christ: and every man naturally is born blind, lame, and deaf; but Christ when he comes, he opens the blind eyes, he unftops the deaf ears; he causeth the lame to walk, and the tongue of the dumb to fing, Elay 35.5.

2. The Prophet did foretell things to come; Moses and the rest did foretell Christ, &c. and so did Christ in many particulars,

Mat. 24. but I pass this also.

2. Christ is to be exalted Prophet in the dayes of the Gospel 3 fee A&s 3 22,23 A Prophet shall the Lord your God raise up unto you;

bim shall you hear in all things.

The intervention of the foul, he finds men dead, and gives life unto them; he finds men blind, and gives fight unto them: Hath the Lord discovered thy dead condition unto thee, and given thee life? art't born from above? That which is born of the sless is fish; and thou were born sless, dead in trespasses and sin; hath the Lord changed thee from a state of death, to a state of life; from a state of insidelity, to a state of believing? thou were blind, thou were born blind, not able to see into spiritual things, I Cor. 2.14. Hath the Lord opened thine eyes? canst? say I was blind; but now I see; I was dumb, but now I speak; O this is worth your consideration:

Use 2. A word of consolation to the Saints, whom the Lord Jesus

hath taught: what is the comfort you will fay?

I. He will for ever be thy Prophet, and will be ever teaching thee: Thou shalt bear a voice behind thee, saying, this is the way, walk

ge in it, when thou turnest to the right hand, or to the left, the Lord Jesus will be for ever thy Prophet, he will never fail thee, nor for sake thee: but eye shall ever be over thee for good, he will direct thee in all thy wayes;

and is not this a mercy ?

2. He that made all the Saints Prophets, he hath poured down a spirit of prophetic upon them; that now they are enabled by the spirit of prophetic to speak one to another, for edification, exhortation, and consolation, I Cor. 14. 3. and therefore the men of the world might hence be warned to take heed how they meddle with the Saints to persecute them; for they are the Lords prophets, I Cor. 16.23. Touch not mine anointed, do my Prophets no barm. Christ takes every wrong done to them, as done to himself; therefore you had need look to it; for it is that which will work your ruine in the end.

THE



EXALTATION OF CHRIST;

The alone King of SAINTS.

CHAP. III.

Come to the Kingly Office of Christ: Christ is the alone King of his people: beleeve it, Christ is the alone King of his people; Christ is a King, and he hath a Kingdome, Psal. 45.6. His Kingdom is spiritual, it is not of this world, although it is in the world.

Christ hath a two-fold Kingdom here in this World: there is the Kingdom within the Saints,

and the Kingdom without; the one in the heart, the other in the

Church ; they are both spiritual.

L. Christ rules and reigns in the Saints; the Kingdom of God is within you: beloved, Christ hath a Kingdom within you, if ye are his; christ is in you, except ye be reprobates, 2 Cor. 13.5. And this is a priviledge more then all the Kings in the earth have; they may reign here over their subjects, but not in them; but Christ first reigns in them, and then over them: he reigns, I mean, spiritually over none but those in whom he reigns.

Now Christ reigns in the souls of the Saints; first, opposing all things that are contrary to himself: there are other Lords that will seek to rule in the hearts of the Saints, if Christ subdue them not: the Devil he will seek to be Lord (he that is the god of the World, and

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rules and raigns in the hearts of the children of disobedience) where Christ doth not rule; but when the Lord Jesus comes, he dispossesset him, and casts him out, and so keeps him out. The Devil wil make many a frong affault, throw many a fiery dart at the foul of the Christian, endavouring if possibly he can, to shake his hold; but Christ he is the King, he is the Watchman, the Keeper of I/rail; he giveth in power to the weak fainting foul, to overcome all those Laws and Edices Satan shall endeavour to set up in the soul; so that now the Christian espies all Satans plots and artificial devices to trap and ensnare him, rejects all his temperations, and says as Chrift, Get thee behind me Satan : When the Devil acts and works in others, he hath no power over the soul where Christ reigns; It is true, he may throw in his darts, sometimes make effayes, either to tempt to fome evil, or to shake the Faith of Christians; but Christ the King reigns there still, conquers him, subdues him, and so carries on his own work, that the gates of hell cannot prevail against that foul where he dwels. Thus Christ reigns, keeping under Satan ; believe It, beloved, Christ and Satan cannot reign both in one soul.

2. Christ opposes the power of sin in the soul where he reigns: sin bears a strong sway in the soul; now Christ he opposes it, sets himself against it: Hence it is there is such a strong opposition between the Flesh and the Spirit; that is the Spirit of Christ: The Spirit susteth against the Flesh, and the Flesh against the Spirit, and these two are contrary each to other. And thus the Lord Jesus continues opposing of sin, of the lust and corruption that is in the hearts of Salnes.

Quest. How doth Christ oppose fin and Satan? for sin is Satans work, I Joh. 5. I. For this cause was the Son of man manifested, that he might destroy the work of the Devil. I he work of the Devil is sin; he that committeth sin is of the Devil.

Aufw. Christ destroyes fin, which is the Devils work, two

wayes.

1. Christs he destroyes the guilt of it 3 and that he did in bearing both the sin, guilt, and condemnation of it upon his own body, 1 Pet. 2, 24. Rom. 8.3. and now he comes, and in the Gospel makes it

known unto his people, Rom. 5. 11.

2. He destroyes the power of it by his Spirit, by the operation of his power working, raigning and ruling in the hearts of his people, Rôm. 6 4. Now Christs subdues this iniquity by his Kingly Office, raigning in the Saints; Ye are not under the Lam, but under Grace, under Christ in whom is manifested the sulness of grace.

This doth Christ two wayes: first, he comes to the soul of a poor finner, discovering his excellency, the riches of his Grace; and so shedding

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shedding abroad his love in the heart, gets the foul willing to receive him out of love to him, defires to have Christ fet up, and his Kingdom within it self; for Christ hath never a Kingdom in the heart of man, till he thus comes and breaks in upon the foul, difcovering love; yet now faith the foul, let Christ be King, and none but him; although its true, it is by his power he breaks it upon, and subdues the stout spirit of man, who would not willingly submit of himself; yet Christ makes him willing by the shedding abroad of his love in the heart, Rom. 5.5. So that now the Lord Jesus with the free consent of the gracious soul, sets up his Kingdom in the heart; so that when Christ saith, My son, give me thy heart: Lord, take my heart, faith the foul, dwell there, rule there, fet up thy Kingdom there: so that you see Christ doth not rule as Tyrant in the fouls of his people, but with the free and full confent of the mind of the person in whom he raigns 3 for this is both the wildom and power of Christ, that he makes his people a willing people, Plalm. 110.3.

Then secondly, Christ having purged the heart of man in some measure, overcomes those strong lusts and affections, and makes it a meet Mansion-house, a Temple for his holy Spirit to dwell in: he then sets up Laws and Statutes in the hearts of his children in his Kingdom; and there he rules, opposing all other laws; for there are, and will be the stirrings of corruption, and that very strongly too.

Now Christ first sets up the Law of Faith in the hearts of his people, and that in opposition to insidelity: for naturally the Saints are subject to insidelity, through the motions of corruptions and temperations of Satan. The believing soul when it sets what a base nature it stil carries about within it self, being sensible of the stirrings of lusts and corruptions, Satan helping, then it is troubled; O this evil nature of mine, saith the soul, who shall deliver me from this body of sin?

Now the Law of Christ is to believe; and in this condition to live by believing: and so Christ enables to put Faith in exercise, and to believe above hope, almost as Abraham, and so he still quiets the sould by enabling it to believe constantly in the name of the Son of GOD; and that when it cannot work; for he is the Prince of our faith, the author and finisher of it: and so here is in the heart of the Christian a strong consist between the Law of Faith, and the Law of insidelity; the spirit of Faith, and the spirit of insidelity: insidelity it comes in with a mighty commanding authority upon the soul of the Christian, set on by the devils malice; and perhaps, sometimes seems almost in the eyes of Reason to get the victory over

Faith; but then Christ (who maintains his Laws, puts them in execution) ariseth, and raiseth up the heart above these doubtings, and carries on the soul in a way of believing stil, and so quashes insidelity, and treads it under seet, and leaves it dead, executed for present by

the Law of Faith.

2. CHRIST fets up the law of Love in his Kingdom, I mean In the hearts of the Saints, and that in opposition to hatred. For the eruth is that every foul in whom Christs raigns not, doth indeed hate Christ : now Christ fets up this law of Love in the hearts of the Saints: love to himself, to his holiness, to his Gospel, Ordinances, Saints, every thing that hath the name of Christ stampt upon them, it loves it for his fake; and this law of love opposeth hatred; for there may come sometimes hard thoughts into the souls of the Saints under affilations, and fiery trials, ready perhaps to fay with David, Hath the Lord forgotten to be merciful? Hath be shut up his tender mercy in dibleasure? Now the law of love comes in, and helps the soul to fee that there is in Christ nothing but love to it, notwithstanding she fouls present apprehensions, and sees all things shall work for good to them that love the Lord; and so can say with the Prophet, Lord out of very love hast thou afflicted me : and so the soul is knit to Chrift in all conditions, and cannot but have high thoughts of him, even then when it fuffers either for him, or from him.

for bim, That is, for want of the enjoyment of the manifestations of his pleasing countenance, and the fresh incomes of his love, the kissings of his mouth, Cant. 1, 2, or for the bearing up of his name in a

visible profession of the Gospel of Christ.

From bim, Fatherly chastisements out of love, to make us partakers of his holiness, Heb 12.10. In all these sufferings, when perhaps sometimes the carnal part is ready almost to quarrel against Christ; this law of Love quels and subdues all, brings this heart-rising in sub-

jedion, and knits the foul to the Lord Jefus.

2. As it causeth the soul to love the Lord Jesus, so it causeth it to love all that is Christs, and highly to esteem of it: it opposeth any other Law that may seem to arise; as sometimes perhaps through the workings of Satan with the corruptions of the Saints, there may be some beginnings of sleighting the Saints, of entertaining hard thoughts of them; but then Christ stirs up, and revives the law of love in them, kils that harred, those hard thoughts that it was apt to conceive against them, and so knits the soul to them by a more firm united love then ever; and thus this law of love overcomes this law of harred; in a word, it causeth the Saints to do all that they do out of love, The leve of Christ constrains them, a Cor. 5.14.

Worlds

3. Christ fets up in his Kingdom the Law of meeknest and humility, and that in opposition to the law of pride and vainglory; Learn of me, faith CHRIST, for I am meek and lowly in beart, Matth. 11.29, and this Christs fets up in the hearts of his people-for he makes them partakers of his own graces , John 1.16. It is a fruit of the Spirit , Gal. 5.23 and of the Law of Chrift , fet up in the fouls of the Saints, against which there is no law can prevail. It is true, there will be a rifing sometimes in the spirits of the Saints, pride will thrust it self in , and be ready to lift up the creature in the apprehension of some self excellency, although there is no cause; yet this is a truth, I beleeve it i those that have any experience of the Kingdom of Christ, or of the working of corruption, know it right well; pride will be pricking in, and ready to lift up the creature above measure; either sometimes Externally, and to make a difference betwixt himself and others as nobility of birth, parents or kinred, honour in the World; External carnall excellencies, oh how will it work sometimes upon the heart of a poor creature, as if he were some body above others? O is not thy foul sensible of this sometimes dear Christian ? I cannot but think it is. But then comesin Christ, with his law of meekness, of humility, and puls down this pride of heart and lays it low, and brings the foul again to lay all in the duffer what is honour, faith the beleeving foul? what is nobility of birth? this is my honour, that I am a son, a daughter of Jesus Christ, and To the foul comes down, ready to do any service of love to the meanest Saintsand now the Saints come to serve one another in love, and now they come again to fee that they are all one in Christ Jesus.

Sometimes Internally, or with relation to Internall gifts received; although we have nothing but what we receive, yet this is the bafeness of mans nature, it will grow proud, be ready to be lifted up, even with those graces received 3 is it not so with thy heart? art thou not naturally proud? doth it not press in upon thee sometimes? I know it doth, and I dare fay it troubles thee that art a Christian: But now Christ comes with his Law, & casts all down to the ground, lays low those mountains, those strong lusts that exalt themselves thus against the Kingdom of Christ; for this pride is absolutely against the Kingdom of Christ, he will not have such things in his Kingdom ; it will thrust it felf in , but the Law of Christ discovers it, vanquisheth it, and keeps the soul in an humble, lowly, meek condition. O confider of it, where pride domineers and rules, Chrift hath no Kingdom in that foul; there Christ dwels, there he reignes, where he hath made the foul humble ; faith in Chrift doth nor make men proud and high; no, no; it is the greatest enemy to it in the

Worlds a proud heart did never, can never beleeve, before brought low in the lenge of its own nothingness and emptiness.

4 Christ sets up in the hearts of his Saints in his Kingdom, the Law of patience and contentedness, in opposition to anger, im-

patience, and discontentedness.

Rash anger, impatience, peevishness of spirit, how will they rise and be striving sometimes in the hearts of Christians for a small matter? how will the heart be out of order and distemper? what words will be ready to flow forth, the heart being in this temper? but now in the heart of a Christian, Christs puts in execution his Law of patience and quietness of spirit. O saith Christ to the soul, thou must be patient and meek, thou must learn of me; didst thou ever read that I was moved to anger, and impatience, to fret and sume? no, not against my enemies; and then saith the soul, O what a soolam I thus to fret, and then to be angry? how unlike to Christiam I? and then down comes that proud, peevish spirit into the dust; and so sould be man I and ignorant, I was even a beast before thee: and then the soul is turned again into a sweet disposition of love, a compound of patience, not easily provoked, not easily again siltered to wrath.

Sometimes in the soul of a Christian is apt to arise perhaps some impatience and discontentedness under afflictions and persecutions hardly can it bear with patience; some heart rising this way may arise; but then in comes Christ, putting in execution the Law of patience and contentedness, and puls down all those impatient discontented thoughts, and the soul is quieted and contented, and willingly submits unto the minde of Jesus, and then it can say with the Apostle Paul, Phil. 1.1. I have learned in what estate sever I am, therewith to be content; and now the soul is quieted, and waits patiently upon the Lord; and now the soul saith, O how unlike am I to Christ? he suffered (meekly as a Lamb dumb before the shearer, and opened not his mouth) for me a sinner; he suffered for me; the just for the unjust, that he might bring me to God; and shall not I be contented to suffer reproach and shame for him? and then come what will come, patience possessions.

of a Christ fors up the Law of heavenly mindedness in the heart of a Christian, and indeed it is no wonder; for his Kingdom is there, Heaven is there, The Kingdom of heaven is within you, Luke 17.

21. and therefore needs must Christ set up this Law in his Kingdom, and that in opposition to earthly mindedness, sinfulness, or any thing that is opposite to holiness and heavenliness; and you know how the spirits of men, nay, of Christians, are apt to be below

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the Lord Jesus; sometimes on earthly objects, sometimes vain, proud, unprositable things run in the mind; but Christ he comes and scatters those low things, and raiseth the heart to himself, and keeps the heart in such a temper, that nothing can satisfie it but himself; and when it loseth its heavenly temper, its heavenly glory, it is presently troubled, and it cannot possibly take comfort in any thing beneath the Lord Jesus: and here is a continual combate and conflict between the sless and the spirit; the corrupt Nature, and the Divine Nature; and certainly here corruption and Satan many times bring sadness upon the Spirits of the Saints, in darkning, in overshadowing their heavenly enjoyment; I mean in way of sense, although they can never shake the faith of the soul in whom Christ dwels, Matth. 16. The gates of Hell shall not prevail a:

gainst it.

Confider now, do you find Christs Kingdom, Christs Lawes, thus fet up in your heart? do you find Christ opposing lust and corruption within you, or do you not? If Christ be there, you will find it in some measure: I confess it, that Christ according to his diverfities of operations and workings, keeps this Law of fin under in some souls more then in others, both the workings of it, & the guilt of it, Rom. 8. 1. The law of the spirit of life hath made me free from the Law of sin and death: that is free from the power, as it comes with authority as a law; There Christ subdues, although it will be there as a rebel reigning, yet it shall fet up no law in the foul where Christ is. Confider of it, you that were never troubled about your fins, but all things are at peace within you; it is a fad fign Christ hath not fet up his Kingdom there: While the strong man (the Devil) beeps the House, all things are at peace, all quiet; and so the poor creature lives in a fools paradile, and pleases himself in this condition; but beleeve it, when the Lord Jesus comes, He will fit as a Refiner, and as a Purifier, he will purge out the drofs when he comes. Mal. 3.3. But who may abide the day of his comming ? He will come with the Refiners fire, and the Fullers sope; he comes not to bring peace, that is, with luft and corruption, but the Lord cuts them down: corruption dies when Christ comes.

Object. But perhaps, some soul may object: I find indeed some firrings within me, some to evil, and some motions to good; how shall I know that this flows from the Kingdom of Christ set up in my soul, or from some other principle?

Answ. There is a conflict between the Law and natural conscience; and there is a conflict between the Spirit of Christ, his work in the Spirit of the Christian, and the fiesh, corrupt nature and Satan. r. There is a conflict between natural conscience, and the Law: or the mind legally enlightned, and the Law; and this may be in a natural man, or an hypocrite. Thus it was with fudas, I have sinned in betraying the innocent blood: he saw his sin, he had transgressed the law, and now he is troubled, not because of his sin, as it was a sin, but because his conscience now dogs him, will not let him rest. This constituted may be in the heart of a poor creature, and therist never come there in the way of mercy, and the soul deceive and cozen it self, thinking Christ is here opposing sin, when it is nothing else but the mind of man legally enlightned, apprehending wrath and anger from the breach of the law; and now walks more circumspectly, yeelds more perfect obedience, opposes sin as a transgression of the Law, and so thinks it self in a goodly paradise, in a fair way for heaven. And thus many poor souls deceive themselves, and undo themselves everlastingly.

Quest. But perhaps some may say, How shall I know the difference between mine own opposing sin, from a principle of legal light; whether the conflict be between natural conscience, and the Law; or the

Kingdom of Christ fet up in my foul, and fin ?

Answ. The conflict between natural conscience and the Law, it is only from the apprehension of the condemnation of the law: the Law faith, thou shalt not sin; if thou dost it, thou must suffer, thou must be condemned : conscience enlightned, seeing this, is cast down, and perhaps is much perplexed for fin ; fets against fin, oppofeth it with might and main, and refolves to fin no more: and anon fin presents it self, and the Law presents it self, and then out of doors fin must. But why? because of the Law, not because of Christ; the law will give it no rest, no peace there. Now to illustrate this by a comparison in these dayes of war: I do not question but there are many in this country that are turned Parliamenteers for fear left the Law feize upon their goods and persons, and so they lose all : their minds are so far enlightned, that they see it is good to sleep in a whole skin, as they fay; and hence they can perhaps talk sometimes, and do for the Parliament, when indeed their minds are contrary : well there comes one whose mind is not so far enlightned as to seek their own external good, while he is here, one whom this man loves, and could gladly entertain him, but for fear of the Law, he shall be counted, and taken for an enemy to the State; out of doors this man goes, none dares entertain him. But why? not for want of love, but for fear : Beloved. I have known the truth of this on the other fide ere now.

And thus it is with this man; perhaps the poor creature could be content to entertain fin in his bolom, lust, anger, pride, &c. but no fooner

fooner doth fin appear, but the Law that appears; conscience that is troubled; out must the sin, else conscience cannot be quiet: and so (beloved) for the quietness of conscience, who fears eternal slames, Esay 33. 14. out sin must, and an external conformity follows, and so the man is become a Christian. It is as a man that hath a loving friend; he brings him to his house, but the Wife will not be satisfied; she scolds, out must the man, else there will be no peace: so sin would find welcome perhaps, and kind entertainment with the man; but natural conscience from the apprehension of the Law, scolds and threatens, and our must the beloved lust, else there will be no peace. I fear me, many poor souls split themselves upon this rock.

But when Christ comes, and sets up his Kingdom in the soul, he presently writes his Law in the heart, makes them partakers of the Divine Nature, makes them a willing people: and now the conflict is not between the Mind and the Law, but between the spirit and Sin: were there no law, that matters not with the gracious soul, it sees such a great disproportion and distance between its beloved, and sin, that there ariseth a bitter enmity between sin, and the Law of Love, in the Souls of the Saints; that the very appearance, the very motions of sin, as it is sin, not as it beings condemnation, but as it is sithy, polluting, contrary to the mind of Christ; Oh the soul hath a continual loathing of it; and thus he that is born of God sinneth not, gives not the least allowance to sin in the very thought; the very thought of it is bitter.

Quest. But what are the effects of this Kingdom of christ in the

fouls of the Saints?

Aniw. I. Is the utter subversion and destruction of the Kingdom of Saran and sin: for all sin is of the Devilsand he that is born of God

finneth not, as you have heard.

2. It is the continual possessing of the soul with the enjoyment of God; christ alwayes dwelling in the heart of the Saints; for it is his Kingdom, and the presence of christ makes it Heaven.

3. Is joy and peace, Rom. 15.13. The God of hope fill you with joy and peace through believing. And the Kingdom of Heaven confifteth not in meat and drink, but in righteousness and peace, and joy in the boly

Spirit.

Toy unspeakable, and full of glory: the soul in whom christ dwels, who lives in the continual enjoyment of God, must needs enjoy much consolation; In his presence is futness of joy, and at his right hand pleasings for everymore.

4. He brings over those in whom he rules, to submit to the outward

Regiment of his Kingdom.

The second particular propounded, is, The Kingdom of Christ over the Saints: as Christs reigns in, so he reigns over the Saints. It is his kingdom in them, that brings them in submission to his kingdom without them: and this is a spiritual kingdom likewise: note I pray you, this Kingdom of Christ is all spiritual likewise: 1. There is spiritual matter. 2. Spiritual Laws and Institutions. 3. Spiritual

executions. 4. Spiritual ends.

1. Chrift he is a King, he is the King of people, and God wilt exalt him, and manifest him to be king one day, Pfalm. 2, 6, Yet bave I fet my King upon the boly bill of Sion. Christ is King, and he shall reign, notwithstanding the opposition of men, of great men; Why do the Gentiles rage, and the people imagine vain things? They confult, they take counsel together against the Lord, and against bu chrift. Kings and great men, and wife learned men, they rage, they consult, they take counsel together against Christ to destroy his kingdom. The most great and learned men in the world at this day, rage against the Kingdom of Christ; they would fet up a kingdom of their own, and then compel men unto it: Whoever it is that establishes a Worship with Laws and Edicas, to compell all unto it, and to inflict bodily punishments upon all that refuse it, or cannot joyn with it, doth what in him lyeth, absolutely to destroy the Kingdom of Christ over the soul: And if men be erroneous, and worship contrary to the Rule of Truth, it is Christ himself that must judge them, and not man : He (to wit God) bath committed all judgment to the Son: therefore faith the Apostle, I Cor. 4. 5. Judge nothing before the time. And Jam. 4. 11, 12. If thou judge another (faith the Apostle) thou art not a doer of the Law, but a Judge. There is one Law giver who is able to fave and deftroy: What art thou that judgest another? Note, for men to pass a final sentence, is not to do the mind of Christ, but to get into the room of Chrift; for men fet up a law in matter of worthip, and compel unto it, and judge and condemn body and foul for not submitting, is to exalt themselves above Christ, and so indeed is Antichristian: Not but that the Churches of chrift have power to judge and determine of things amongst themselves, about the spiritual affairs of (brift, and to excommunicate a wilful offender: it is according to the rule, to cut him off from any fellowship with the Saints, as you shall hear anon, but not to destroy his body; but the Church of Christ hath nothing to do to judge or meddle with those that are without, I cor, 5, 12,13. Therefore if any Church

Church or Magistrate would exercise that power they conceive Christ hath entrufted them in, about spiritual Church affairs, I humbly conceive that they have nothing to do with those that are not of the same body with them, or the same society; as many Churches may be in lociety; but those that are without, be they aints, be they what they will, good or bad, they are without to them 3 and what haft thou to do with them that are without? God judgeth them, Rom. 14 4. Who art thou that judgest another mans servant? to his own master he standeth or falleth : If it be objected that the Church of England is a true Church, and all these that absent themselves, were members, and therefore they are to be dealt with as offending members in the Church. This is all can be objected I am sure, against them; for I think their faithfulness to the State, speakes in the ears of every man (almost) of reason; and therefore the State cannot meddle where there is no civil Law transgressed. Therefore for answer to that objection, suppose Englands Church were a true Church, (which will never be proved, but I pass it in this place) yet can they but proceed according to the rule Christ hath given in Scripture: if in this particular there might be a proceeding according to rule; that is, to admonish those that are contrary-minded; if that will not do, to excommunicate, pass the Church Censure upon them; this is the furtheir that I know, can be done by any Church if CHRIST: and they are then (not to cut them off out of the Land, out of the world) but to admonish them as brethren, 2 Thef. 3 15. If such as do not, or cannot conform to the worship prescribed by man, should be cut off out of the Land, out of the World, what means could then be used for their conversion? Is there not still hope while the creature is yet alive, and above ground? Therefore I conceive it to be unchriftian cruelty to judge men in this case: never any we read of, but heathens, that did the like under the Gospel: and Christ hath fald, Judge not that ye be not judged; for with what judgment ye jude, ye shall be judged, Mat. 17. 1, 2, and Jam. 2. 13. For he shall bave judgement without mercy, that sheweth no mercy: Merciless men are the miserablest men under Heaven; there is no mercy for them's God will deal with them as they deal with others; it is both the Law and Prophets to do as we would be done unto: now confider a little I pray thee, thou that canft be content in thy heart to persecute, those that differ from thee in judgement : wouldst thou be contented to be so dealt with thy self? doth the Lord Jesus, the King of Saints require or accept of any service, but that is free and voluntary ? But I proceed, Christ you see is King, and he shall be exalted King, and manifested to be King one day Pfal 45 6. with Heb. 1.8. H 3

But unto the Son, be faith, Thy throne, O God, is for ever; a Scepter of righteousness is the Scepter of thy Kingdom. Here is a King, a Kingdom, a Scepter, Christ the King, the Saints the Kingdom, the World the Scepter, Esay 9.6,7. He is a King, and of the increase of his government and peace, there shall be no end: that is, till there be no more time, till time shall cease in the world; after he shall give up the Kingdom to the father, and God shall be all in all, 1 cor. 15.28. Thus you see Christ is King: I come in the second place to the Kingdom, which is wholly spiritual; My Kingdom saith Christ, is not

of this world.

1. The matter of Christs Kingdom is spiritual; Saints called out of the world: this is the Church, the Kingdom of Christ, the Saints gathered out of the world, by the preaching of the Gospel, into the order and fellowship of the Gospel; they are Saints, although some think strange to hear of Saints in this world; yet they are in Scripture called Saints, that is, Sancti, holy; See I Cor. I. called to be Saints, called to be holy; fo Heb. 3. 1. Wherefore holy brethren, partakers of the Heavenly calling: so that the Kingdom of Christ is; or should be Saints, holy ones; not the World; for all the world are not Saints, but the Kingdom of chrift are Saints called out of the World, John 15. 19. Ye are not of the World, but I have chosen you out of the World. The Church of christ are Saints chosen out of the World; they are not of the World, they are a people separated, or severed out of the World ; so was the Church of the Fews, Levit. 20.26. Te shall be boly to me, for I the Lord am boly, and have severed you from other people, that you should be mine. And thus it is with the spiritual strael of Christ, under the Gospel, of which the natural was a Type: they are not of this World, they are called out of this World, and severed or separated from the World, 2 Cor. 6. 14. to the end, they are to be separated from the World, although the World hath gotten a form of godliness. See 2 Tim 3.1,5. The Apostle speaking of the last times, reckons up what courses men should take, what fins they should be addicted to, and yet concludes they shall bave a form of godliness; but from such turn away, or be ye separated. So that you fee, the Church, which is Christs Kingdom, are a people called out of the World ; they are not of this World as he is not of this World. Then certainly those are no friends to Christ, that would turn the World into a Church, and so make the Kingdom of Christ, not a spiritual, but a carnal Kingdom; and so make the Lord Jesus a lyar; for he hath said, His Kingdom is not of this world: but let Christ be true, and every man a lyar. The Church of christ, his Kingdom, they are such as are in the order and fellowship of the Gospel, compacted

compacted together according to the Gospel rule, in order and sellowinip: it is in the spiritual! Kingdom of Christ in this case as in the body politick: the whole Kingdom under one government; is but one body politick, or States so the Kingdom of Christ, his Church, although gathered in many bodies, yet it is but one body, and every body hath the same power, the same priviledges; so that it ought to be a body compacted together, under the reign and rule of one Lord Jesus, Eph. 4.16. and the externall way by which the Saints enter into this fellowship, it is by baptisme, as you may see, Acts 2.

41. Then they with the godly received the Word, and were baptized, and so added, but I have spoken of this somethy; and therefore I pass it here.

2. As Christ hath a Kingdom, and that is spirituall, in relation to the matter, so he sets no Lawes, and they are spirituall; the Lawes

of Christ in his Kingdom is

1. The law of love, 2. The law of edification.

1. The law of love, Gal. 5.13,14. By love ferve one another; for all the law is fulfilled in one word, even this, Thou shalt love thy neighbour as thy felf; and Jam. 28. it is called the royall Law of God, Thou shalt love thy neighbour as thy felf; this is the Law of the Gospellove to Christ, and love to the Saints. A new Commandment give I unto jou, that ye love one another, John 13.34. Now this love breaks forth in causing the Saints to walk up according to every rule of the Gospel, it constrains them to submit to every word, to every command of Christ, it causeth the Saints to watch over each other, to build up each other in the most boly faith, to restore a weak brother with the spirit of meckness being fallen. Gal.6.1. to bear one anothers burthens, and so to fulfill the Law of CHRIST: Thus CHRIST rules in and over his Kingdom. by this Law of love. It is the end of the command of the Goffel, love out of a pure heart, and faith unfained, 1 Tim. 1.5. He gives rules unto his people our of love, he causeth them to obey out of love; there is no condemnation in his law to his people; but if they fin , they have a Advocate with the Father , Jefus Christ the righteous, 1 John z.T. who is a propitiation for their fins. Here is love in the King; love in the Subjects; love in christ commanding, love in Christians obeying, a Kingdom upheld and maintained by the Law of Love. O that the God of Love would increase this love more abundantly, both in your and my foul, I Thef. 3.12. The Lord make you to abound in love one towards another, and towards all men. O this love is sweet and amiable, pleafant, PJ. 133. I love to the H 4 Saints,

Saints, love to all men, it is the way to win them to the Lord Jefus, 2 Tim. 2.25. This is the great Law by which Christ rules In and Over his Saints, his Churches, his Kingdom: and this is spirituall.

2. There is the law of edification, I Cor. 14.26. Let all things be done to edifying. It is the Law of Christ in his Church, that all things should be done to edification, for the building up of the Saints in their most holy Faith: Therefore the Apostle 1 Cor. 10, 23. makes light of that which tends not to edification. All things are lanfull for me, but all things edifie not; that is it which a Christian would look most unto, that that will edifie most: it is the end of their compacting and building together in faith and fellowship, that they might edifie each other in love, Ephef. 4.16. All done in the Church, is for the edification of the body, or should be : every ordinance that Christ hath set up in his Kingdom, is for edification; watching over each over, exhortation, admonition, it is all for edification; Baptisme, preaching, the Supper of the Lord, communion and fellowthip, it is all for edification and consolation as Christ hath appointed it, Acts 2.41.to 46.1 Cor. 14.3. Church censure, excommunication, it is an ordinance appointed of God for edification to bring the finner unto the fight of his fin, and that should be the Churches end in the use of it; Give him up to Satan for the destruction of the flesh, that the foul might be faved in the day of the Lord Fefus, I Cor. 5.5. that is the end of this Ordinance, and should be the Churches end in the execution of it. I Cor. 16, 22. If any man love not the Lord Fefus, let bim be Anathema Maranatha, let him be accursed till

* See Mr. Leigh in the Lord come; so the word * Maranatha implies : it consists of two Syriack words, Maran our Lord, on the word.

Atha come, till our Lord come.

This is, as I understand it, till the Lord come either in a way of love convincing him by their ordinance, or to judge and condemn him; so that other Scripture seems to imply, I Cor. 5. That his soul may be saved in the day of the Lord Jesus; the day of Jesus comes in to do good unto him: for when ever the Lord Jesus takes an opportunity to do good to a sinner, that is the day of the Lord, or the Lords day, when he manisests mercy. See Psal. 110.3. 2 Cor. 6.2.

Thus Chrifts rules by his Law generally in the Assembly of

Saines : But

3. He manifests his Kingly power in ordaining Officers with their Gifes and Callings, which the Scripture seems in the strictest and most refined sense to call Elders and Deacons, or Bishops and Deacons, I Tim. 3, 1,2,3, &c.

Of Bishops or Elders are two sorts, or a different administration, with relation to their gifts, ruling and teaching; these although they ought not to seek it, for they are the Churches servants, yet by the Church are to be accounted worthy of double bonour, 1 Tim. 5.17. and in things pertaining to Christ, are to be obeyed, for they watch for souls, Heb. 13.17.

Queft. But what power hath chrift committed to his Church,

wherein his kingly office appears?

Anfw. He hath given power to his Church

I. To Judge.

2. To Determine.

3. To Paffe sentence.

1. To Judge; and this under a twofold confideration. 1. Of the faith of members that are to be received. 2. Of proceedings

within the same body.

1. Of the Faith of members that are to be admitted: This belongs to the Church, or some appointed thereunto by the Church: For if faith be required of those that are to be admitted, then faith is to be manifested in those received, to those that receive; then this is a truth generally held forth in Scripture, Alls 2.38. with the 41. and Alls 8.37. and 19.17,18. And likewise there seems to be something to this purpole in that Scripture, Mat. 16. 19. I will give unto thee the Keyes of the Kingdem of Heaven 3 and what soever thou shalt binde on earth, hall be bound in Heaven; What loever the Church of christ concludes on, on earth, is approved of in heaven, while they walk according to Rule; although I beleeve the greatest mystery couched under these words, is another thing, to wit, the power. Christ gives to the faith of Peter, and all that obtain like precious faith: Whatsoever is bound on earth, (that is, whosoever beleeves on earth) that is bound in heaven; who foever beleeveth not on earth, loseth all; it is loosed in Heaven; For it is to Peters faith Christ commits the Keyes.

2. There is a power to judge of things in the Church, and this every member ought to make use of in looking to the wayes of each other. Phil. 2.4. Look not every one to his own things, but every one to the things of one another. Matth. 18.17.18. Thus all the body ought to watch over each other, and to judge the actions of each other; thus the Elder is to watch over the Body; and to judge the actions, and to reprove, rebuke, exhort, with patience and love where is occasion; and thus may, nay, and ought the whole Church to watch over (and if occasion be) reprove, admonish, &c., the Elder.

Thus is the Kingly Office of christ carried along sweetly in the Church of Christ, 1 Tim. 3.19,20. When all watch over each other, when all are subject each to other, 1 Pet. 5 5.

2. Christ hath given power, as to judge, so to Determine of things; and this for the good of the body, for the order of the Church of

Chrift.

3. And alfo, To paffe Sentence (I mean) spirituall, by way of Excommunication, as you heard before. I conceive the Church and State of the Jews, who was Abrahams naturall feed, was a type of the Church of the Gospel, the spiritual seed of christ, Gal. 3. 26. They had Lawes and Statutes; so hath the Church of Christ now's onely theirs carnall, our spirituall : for that Church was more carnall then spirituall; for that was the naturall seed, this the spirituall; they were to admit none but those that were naturally or bodily circumcifed; we none but those that are spirituall, Romans 2. ult. They were not to touch any thing, whereupon was any externall uncleannels; we are not to touch the spiritual unclean thing, that is fin, or finfull worships or fellowships, I Corinib. 6.15, 16,17. They were to put offenders that were gross, to death bodily; the Church of christ spiritually by excommunication. This is the Kingly Office of Christ carried along in the Kingdom, in the Church of Christ under the Gospel; and you see both Church and lawes are spirituall.

4. The Executions of the Churches Laws are spirituall. But this I have opened already in my fore-going Discourse, therefore I pass.

5. The ends of it are spirituall, namely as you have heard.

1. The glory of Jesus; the execution of the Laws of Christ; 2s it tends to the Saints good, so Christs glory; Ye call me Lord, (saith Christ) but where is mine bonour? This should be the end, as of all the Saints Church actions, so of all civill actions, the glory of God, I Cor. 10 23.

2. The good of the body, the edifying of the body of Christ, fee

Eph.4.11. And

Thus you see Christ is King, and he hath a spiritual Kingdom, and he rules by his Scepter in this Kingdom, & there is good reason for it.

1. He was born King, he hath a right to it by birth, it is his birth-right, Mat. 2.2. where is he that is born King of the Jews? He is a Jew that is one inwardly, and it is Christ's birth right to reign over them, and those who take the rule, the Kingdom from Christ, are no less then enemies and traitours to the royall Crown and Dignity of the Lord Jesus: and he will take them alive one day, and cast them into the lake of fire. Revel. 19.20.

2. He is thereunto appointed by the Father: God the Father hath committed all judgement to the Son, John 10.22. For the Father judgeth no man, but bath committed all judgement to the Son, Verse 27. And he hath given him Authority to execute judgement, because he is the Son of God; God the Father hath given up the Kingdom to the Son; and all government, rule, and dominion, is in the hand of Christ, as he is man as well as God, Acts 17.31. He hath appointed a day in which he will judge the World, by that man whom he hath ordained, Mat. 28. 18. All power is given to me, both in beaven and in earth, &c. Thus you see power and authority is given to the Lord Jesus, and he is to exercise it, and not man, farther then he

hath appointed for the good of his Church.

3. He hath purchased this Kingdom with his own blood, and therefore good reason he should reign in it and over it: Acts 20,28. He bath purchased his Church with his own blood; is it not reason then that Christ should reign over those whom he hath purchased? those who were loft and undone, children of wrath as well as others, Christ having redeemed them out of the hands of all their enemies, and now rules over them in love for their good, the end wherefore he hath faved them, that he might have a people to ferve him in holiness and rightcoulness, Luke 1 74 75. So that the Sainss are not their own, They are bought with a price, 1 Cor. 6 19 20. Therefore glorifie God in your bodies, and in your spirits, which are Gods: They are Gods own by purchase, and he purchased them, that they which live (hould not benceforth live unto themselves, but unto him that dyed for them, and rose again, 2 Cor. 10.11. Thus you see there is good reason that Christ should be King of Saints; He was born to it, He is thereunto appointed, He bath purchased them for that end and purpose.

of his people, and he alone ought to rule in all spirituall things; then

1. Those that get into the I hrone of Christ, and bear rule where Christ should, are no friends to him. He whoever he be, that exalts himself above all that is called God, and sits in the scat of God, is the Antichrist, 2 Thes. 2.4,8. Whom CHRIST will take as his enemy, and destroy him with the breath of his mouth, and the brightness of his coming.

2. Those are enemies, who will not have Christ to reign over them, who resolve to submit to the power of man in the things of God: they are no friends to Christ, but enemies, and so he will take them, and so he will deal with them, Luk 19.27. But those mine enemies which would not that I should reign over them, bring them bither and slay

them before me, &c. A&.3. 23. And he that will not hear this Prophet,

Shall be cut off from among ft his people:

3. If the Kingdom of Christ be spiritual, not of this World, then those are no friends to Christ, that turn the world into Church; I mean by an humane Law and Ordinance. Let men turn the world into Church by preaching as fast as they can, or as Christ will; but to compell all to bring in earthly, ignorant, carnal men into the Church of Christ, is not according to the minde of Christ, Exek. 44 7, to the 14. and this is none of Christs Church, but the Synagogue of Satan; the World, and not the Church. And truly I am apt to conceive, from that fore-mentioned Scripture, that those that have been chief in this business, who are godly amongst them, shall never be honored with doing much in the Work of God, but they shall come at last, they shall be the meanest and the lowest. I mean with relation to gifts in the House of God. This may seem strange to some, but a truth; for God will have none to glory in their own present gifts or excellencie; but that he that glorieth may glory in the Lord.

Ofe. 2. If the Kingdom of Christ be spiritual; then here is a word of Exhortation, to stir up spiritual people, spiritual men and women, to submit to Christ, to come under the government of Christ, to walk with, to have sellowship with the spiritual people of Christ. Beloved, it is a sad thing to see spiritual people to walk with the world, to joyn in the worlds fellowship in the worlds worship; what communion hath light and darkness? what sellowship bath Christwith Belial? what part bath the believer with the unbeliever? O that the exhortation might take place in your souls; Come out from amongst them, and be ye separated, and I will receive you, 2 Cor. 6.17. The Lords people are a holy people, and the Lords ways are holy ways, Holiness becomes thy House,

O Lord, for ever.

Ose 3. A word of Consolation and joy for the Saints, the Church, the Kingdom of christ: you have cause of joy, and cause of rejoycing. First, that you have such a King, a great King above all Gods; he that is the Lord of Lords, and the King of Kings, he is our King, he is the King of Saints. The Saints have such a King who is able to defend them, able to save them from all their enemies; and he will save them; he is able to dash all his and his Saints enemies in pieces like a Potters vessel; and he will, he shall do it, Psal. 2.9, Thou shalt break them with a rod of iron, and dash them in pieces like a Potters vessel. Be wise now therefore, O ye Kings, and be instructed ye sudges of the earth, serve the Lord with fear, and rejoyce with trembling; his the Son less he be angry, erc. But let the Saints rejoyce in the Lord; let Israel rejoyce in him that

fubmit

Am that made him; let the children of Sion be joyful in their

King, Pfal. 149.2.

3. The Saints have cause to rejoyce and to be comforted; they are all made Kings to the Lord. They are Kings, and they shall raign; they raign already over fin and luft, over Satan, Rom. 6. 12. Sin hall not have dominion over you: others are flaves to fin and Satan; fin raigns in and over them; but the Saints raign over fin, they have a Kingdom already within them, without them the Church, which is both Christs and the Saints Kingdom, where Christ and the Christians solace themselves together; and they shall have a Kingdom, although they are now rejected, and reproached of men : Servants ride on borsback, and Princes walk as servants on the ground, Eccles. 10.7. but they shall rule and have dominion, they shall raign, for they are made Kings, Revel. 1.6. Chap. 5.10. They shall rule their enemies; those that perhaps formerly have ruled them, Revel. 2, 26, 27. To him that overcometh and keepeth my words. to the end, to him will I give power over the Nations, and be fall rule them with a rod of iron ; as the veffels of a Potter hall they broken to Shivers, even as I received of my Father; Thus Christ Shall judge, thus the Saints shall judge, Plat. 149. 5, 6. A wonderful comfort for the Saints; but a lad word for the enemies, both of Chrift and Chriftians; Let the Saints be joyfull in glory, let them fing aloud upon their beds zlet the high praises of God be in their mouthes, and a two-edged sword in their hand, to execute vengeance upon the Heathen, and punishment upon the people, to binde their Kings in chains, and their Nobles in fetters of iron, to execute upon them the judgement written; this bonor bave all the Saints; praise the Lord; Thus the Saints are made Kings, you fee, and shall have dominion, and rule, and a Kingdom; although they are rejected and flighted, and counted the off-scouring of all things here by the men of the world: yet they are Kings and shall have a Kingdom. A great Joy for Christians, Dan. 7.27. Luke 12.32.

Lastly, This should stir up the Saints to walk humbly, to walk holily, as becometh the subjects of the spiritual Kingdom of Jesus Christ; that as Christ hath called them out of this World, so they should no longer fashion themselves like unto this World, but walk as becomes Christians, professing godlines, that the Name of God be not blasphemed among the Gentiles. And likewise how doth it concern you who are members in the Kingdom, the Church of Christ, to carry on the kingly office of Christ in his Church with Majesty, that so all things may be done in order, that so consustant and disorders may be avoyded, and that every member in particular

fubmit to Order: and for that end, to ordain Officers according to rule; the want whereof, I conceive, is one means of confusion in the Churches, and causeth some to break from all Order: so much briefly concerning the Offices of Christ. In all these he is to be exalted now in the dayes of the Gospel, Mat. 28, 18, 19, 20. A&. 2.22, 23.

Now I come to my Text. for the manner how he is to be exalted, as in the preaching of the Gospel, and in the hearts of his people, in his Offices, so in my Text; He is to be exalted and lifted up, even as Moses lifted up the Serpent in the wilderness. Now it is true, this might have some relation to his lifting up upon the Cross, Joh. 12.32, 33. and I, if I be lifted up, will draw all men unto me: now John interprets it in the next verse; this he spake signifying what death he should die: so that Christ was lifted up upon the Cross, Chap. 8, 28. so he is still to be lifted up, a dying a crucified Christ, for sin.

But he then was, and still is to be lifted up as the Serpent was lifted up in the Wilderness. First, there was the lifting up of the Serpent, with the manner of it, above all the people. The cause of it, that whosoever was bitten with the fiery Serpent, might look to this Brazen

Serpent and be cured.

1. The lifting up of the Serpent, with the manner of it, Numb. 21.

8,9. And the Lord said unto Moses, Make thee a fiery Serpent, and set it upon a pole, and it shall come to pass, that every one that is bitten, when he looketh upon it he shall live. Vers 9. And Moses made a Serpent of Brass, and put it upon a pose; and it came to pass, that if a Serpent had

bitten any man, he beheld the Ser pent of brass and lived.

Here was the lifting up of the Serpent in the Wilderness: He was lifted up upon a pole above all the people, to the end that all that were bitten might behold him: so Christ is to be lifted up, he is to be exalted above all, as the Serpent in the Wilderness; and that, either In the world, or in the Church: In the world, so he is to be exalted in the preaching of the Gospel, in the view of all, above all, that so men may come to the view of him: and in the Church, that so Christ

may still have the preheminence.

doth the World prevail amongst men! nay too much amongst Christians; but where Christ comes, he sets the soul above the creature.

I John 5.4.5. Whosever is born of God oversometh the world; and this is the victory that overcometh the World, even your faith: who is be that overcometh the World, but he that believeth that Jesus is the Son of God? It is the clear fight and apprehension of the Lord Jesus; that sets the soul above the World; the more the soul enjoyes of Christ, the more it slights things below. Thus Christ it to be listed.

lifted up, both in the preaching of the Gospel, and in the hearts of the Saints.

2 Christ is to be lifted up above Duties, and all legal righteousness: thus the Apostle lifts up Christ, both in preaching, and in his own foul : he preached Christ and him onely, 1 Cor. 2, 1, 2. I defire to know (that is to make known) nothing but Christ and him crucified: Christ as the alone Juftifier of all that believe, Rom. 3. 24. Being justified freely by his Grace, through the redemption that is in Fefue chrift. So that he is just, and the Justifier of all that believe in JESUS, Verf. 26. Chrift is the end of the Law for righteousness to all that believe, Rom. 10 4. Christ justifying believers from all things from which they could not have been justified by the Law of Moles, Afts 13 39. And thus is Christ to be lifted up in the view of all, Matth. 16.16 . Go preach the Goffel to every creature: and thus is Christ to be lifted up above all and every Name, that is or may be named under heaven, wherein men usually rest and deceive themselves; for there is none other name given under beaven among men, whereby we may be (aved, A&,4.12.

2. In the hearts of the Saints; Christ is to be lifted up above all Duties, legal righteousness, or any thing that may be named; All in the soul of the Christian is laid down as emptiness, nay, as Dung and Dross, at the feet of Christ; and the soul glories in nothing else but Christ and him crucified: Thus Christ is to be exalted and lifted up as upon a Pole, as the Brazen Serpent, above every thing or

name that may be named under heaven.

Queft. What is the reason that Chrift is thus to be exalted?

Answ. 1. Because God hath exalted him, and lifted him up for that end and purpose, Phil. 2.9. God hath highly exalted him, and given him a Name above every Name, &c. God hath given to Christ a high transcendent Name, a Name above every Name; the Name of a Saviour, and there is no salvation to be attained without him; The desire of all Nations, Hagg. 2.7. That the desires of all his people in every Nation might be to him, as the desire of the wife to the husband; The King of his people, that men may come, and bow, and fall down, and worship before him. God the Father hath set him up as the Ensign to whom the Nations must come, Isai. 11. 10. as the common Saviour and Governour of all Gods Elect.

2. Christ is to be listed up, that so men may have life by him; the Serpent was listed up, that whosoever was bit with the siery Serpent might live; for the Lord send siery Serpents amongst the Jows in the Wilderness for their sins, as you may see, Numb 2.6,7. who bit them that they died; and this was the end, that whosoever was

bit with the fiery Serpent, might look to the Brazen Serpem and live. Now I am apt to conceive, that the fiery Serpent holds forth the Law: For I finde the Law called a fiery Law, Deut 33.2. From bu right hand went a fiery Law. And the Brazen Serpent holds forth Christ; Now as the fiery Serpent did bite the children of Israel for their fins in the wilderness, so the Law who hath nothing but fire in it, bites men; and when they are bitten of the Law, they are to look to Jesus.

Object. It seems then that the preaching of the Law, is that prepares

for Jefus.

Anlw. Nay, it is not so; for although all men are under the Law by Nature, yet it is the preaching of the Gospel that discovers it. I

give you thefe grounds.

1. A man never favingly sees his evil condition without a Christ, but it is the Spirit of God that discovers it unto him sthis, all that are found in the faith, agree unto; then the preaching of the Law brings not this Spirit. See Gal. 3 2. This onely would I learn of you, faith the Apostle, (speak out of your experience) received ye the Spirit by the works of the Law, or by the hearing of Faith? Beloved, God hath appointed his Spirit to be the means in the preaching of the Gospel, to convince the world of fin, John 16 9. It is the Spirit of God that convinceth the World of fin, and that in the preaching of Faith. The Apostle was once alive without the Law, that is, without the spiritual understanding of the Law, but when the Commandment came, fin reigned, and I dyed, that is, when Christ had opened his eyes to see into the Spirit of the Law; For you may see, Alls 9.4,5, &c. the ministery by which Paul comes to fee himself. is the voyce of Christ; I am Jesus of Nazareth : then Paul comes erembling, &c. fo that it is Christ in the preaching of the Gospel, which is glad tidings for finners, remission of fins for beleevers; and this Gospel, this glad tidings, cannot be rightly held forth to the world, but withall, men must be shewed that they are sinners, and the emptiness of duties ; all other foundations must be discovered, the danger of not accepting Christ, &c. this preaching of Christ and faith in opposition to all Legal works and duties, is the means Christ hath appointed to bring men to the knowledge both of himfelf and themselves; it is true, every man and woman without faith is bitten with the fiery Serpent, the fiery Law, but are not sensible of it, till Jesus come in the preaching of the Gospel, to discover unto them.

So that this is the reason why Christ is to be lifted up in the dayes of the Gospel, that sinners who behold him may live.

The

This is the reason following my Text, That who seever believeth in bim, may not perifb but have everlasting life : this is the main reason of the exaltation of Chrift, that men believing may have life; this is ever annexed to the preaching of the Gospel, Matth. 16.16. Go priach the Gofpel to every creature: He that believeth and is baptized (that is. whose faith produceth obedience) shall be faved: This is the reason of the Golpels preaching you fee ; and this is the reason why Christ came into the world, that men might have life through him, Joh. 10. 10. for this end God gave him, Job. 3. 16, G Q D had never fent his Son into the world, had it not been that men by believing in him might have life; and therefore hath Christ left this Ordinance of preaching in the World, that men might be brought to believe; and therefore those men are (me thinks) much beside the Truth and the Gospel. who presend to hold forth Chirft dying for all alike, and yet deny the preaching of the Gospel, the means by which God brings over the fouls of men and women to believe, Rom. 10.17. Faith comes by hearing, and hearing by the word of GOD; Those who deny the preaching of the Gospel, deny the means of working Faith.

Queft. But may every one that will believe?

Anjm. Every one to whom God gives faith to believe, may and shall believe, for faith is the gift of God, Ephel. 2.8. ard God works faith by the preaching of the Gospel; and this is the main end of the exalting and lifting up of christ in the Gospel, that men by believing in him may have life, and therefore is he to be lifted up as the Serpent upon a pole, above all things, all duties, creatures, legal performances, any thing that the creature may rest upon beneath him: Thus you see, beloved, the truth cleared, that Christ is to be exalted in the days of the Gospel.

Uses Generally three; 1 A word of Examination. 2. Of Ex-

hortation. 3. Of Confolation.

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I. A word of Examination: and that is double: I. For our felves in particular, what say you to this? Hath christ been lifted up in your souls above all things? hath he had the preheminence above all? He who is indeed above all, and in all, and through all, Have your souls seen Christ the chief among ten thousand? and is it still so with you? are you satisfied with him, as the wife with her husband, lying down in the bosome of love, content with him, and him alone, seeing and enjoying all comfort and consolation in him? Is Christ exalted in your souls as your alone Priest and attonement, your peacemaker with God? or else do you look upon any thing beneath Christ as the ground of your peace? I fear me the Saints live too much below Christ, and that is the cause of so much sadness of spirit, resting upon

upon duties and legal performances, they deprive themselves of much

comfort they might otherwise enjoy.

2. Is Christ exalted as your alone Prophet to teach you? are your eyes upon the Lord Jesus in all his dispensations, expecting teaching from him? Is Christ exalted as King in thy foul? submitting to him in all things, yielding universal obedience to him, and that out of

love, submitting to all his Laws and Statutes.

2. Examination, Whether Christ have been thus exalted in the Kingdom, in the Nation, as they defire to stand to him under the relation of a Church, as their Prieft, Prophet, and King; and in all these it would easily appear that he hath not been thus exalted; he hath not been exalted the alone Priest and attonement in deed, and In truth, but in word and shew; but duties, preparations, and qualifications, have been held forth with him, and that none but those thus fitted and qualified might in any case believe. First bringing men to the Law, and then to Christ, which is a legal way, and not Evangelical: It is true, the Jews were first brought to the Law, and then to christ; but under the Gospel men are first to be brought to the Gospel, to Christ, and then to duties of the Gospel; for all preparations and qualifications what loever, which is not of faith, is fin; and I am fure faith comes by preaching of the Gospel, not of the Law, Matt. 16.16, 17. Therefore the preaching of qualifications and preparations before faith, is fin; for all things before, or without faith, is fin.

2. Hath Christ been received as the alone Prophet to teach? hath his Word been made the rule of all actions, submitting to him in all

things? Acts 3,22,23, any may judge of the truth of it.

3. Hath Christ been exalted as King, to submit to him as the allone Law-giver of his Church, of his people? hath not man been submitted unto? hath not man sate in the seat of God, making Laws and Constitutions of their own, compelling all thereunto, as once Darius made a Decree, Dan. 6. That all that should ask any Retition of God or man for thirty days, should be cast into the den of Lions? so men set up themselves, their own Decrees, and compel unto it: this is not agreeable to the Kingly Dominion of Christ : Christ hath not been exalted King; it is true, there hath been a name of Christ, but that is all: the power of Christ in all his Offices, hath been rejected; and the truth is, that the generality have been wholly legal, fetching rules from the Law, from Moses, and so denying Christ to be come in the selfit.

Legal Churches, National, as the Jews: Legal covenant of works made with the Jews, taken away to us that beleive, Heby. 10. 9. legal preaching, fetting up of works with Christ, when the Apolitic faith, He that worketh not, but beleiveth, Gr. Rom. 4.4.5.

Legal Preists, the very title, and legal maimenance, tythes; but they that preach the Gospel, live of the Gospel. Legal administrations, I mean after legal rules, circumcision and the like, legal prayers and duties to make peace and attonement: legal laws and institutions, compelling all to one worship, persecuting the contrary minded because the Jews did so; thus beloved, have the men of this and former generations, both in this and other Nations, raised up Moses from the dead, and put his Laws in execution, under the name of chiss, and so in deed and practice deny Christ to be come in the slesh, although in word they acknowledge him: the Lord open the reyes, that they may see farther into the Mystery of the Gospel, and make them more

fensible of the mystery of iniquity.

In a word, Christ hath been exalted as the brazen Serpent upon a pole, above every thing, all Duties, Prayers, Ordinances in the hearts of men, and that hath cauled fo many (as I cannot but judge gratious fouls) to go with forrow to their graves, ever kept in a way of working under a legal bondage; no longer pray, and be spiritual in duty, no longer comfort, as if a Christian lived by Prayer, Preaching, and Ordinances: no, no, beloved, they live above these, upon the Lord Jesus by faith : not that the Saints should not make use of thele, but not live upon them : Christ is the Christians life, and so far as he communicates himfelf in thefe to the Chriftian, he hath caufe of joy; but if he deny himself there for the tryal of the soul, it is to let him fee the emptiness of all things without himself, and to cause the Christian to live by faith; for welive by faith, and not by fense, 2 Cor. 5.7. But enough of this ; here only let the Saints who are dell+ vered out of this bondage, this spiritual Babylonish confused captivity, give God the glory.

The 2 A word of Exhortation to the servants of Jesus: In all things to exalt and lift him up; in preaching; in their heares; in their obedience to him, that Christ may be all in all to your souls: that you give up your selves a holy, living, acceptable Sacrifice to God; that you who have taken his Name, and Truth upon you, exalt him as your alone Priest, Prophet, King, in your conversations; that ye may be such as becomes the Gospel of Christ, holy, humble, full of love to all s As much as in you lieth, do good unto all, especially to the Houshold of Faith; that so your light shining before menthey may have cause to gloriste your Father which is in Heaven; and that gain-sayers may be convinced by your godly conversation. Beloved, if you seek the lifting up of Christ above all, then certainly your care will be to live a

Christ-like life while you are in this world.

3 And laftly, a word of consolation for poor finners : chrift is co

be lifted up in the dayes of the Gofpel, that men by beleeving in him might have life by him. What doe you fay to this? Is there ever a foul present that wants faith, and is sensible of it, that wants life? christ came to give life, he is lifted up now in the dayes of the Gospel, for that very end and purpole, that dead men might have life by him. Is not here mercy? here is a way made whereby finners may become Saints, flaves may become fonnes. Here is a Fountaine open for fin and uncleanes, if the Lord help your fouls to wash there: What say your fouls to this? Is there ever a poor creature bit with the fiery Serpent, with the fense of the evil of fin? here is a Christ lifted up for that very end and purpoles that poor felf-destroying finners may come to him and live. If ay 45. 22. Look to me and be faved, all the ends of the earth. Oh here is bleffed news, a bleffed word for finners, if the Lord give you hearts to make use of it! Christ excludes none to whom he gives a heart to receive him : Is it not a mercy that God hath provided an object for dead souls to look upon and live? Truly, beloved, it is the richest mercy in the world, where God gives a heart to accept it.

Here is discovered the blessed condition of the poor despited Saints, they are in a saved condition; those to whom Christ hath given Faith, they have cause to rejoyce evermore, they have cause to be silled with joy and peace, Joy unspeahable and full of glory. What if they are reproached and persecuted for the Name and sake of Christ their Saviour, their Husband, their All in All, the delight of their souls? yet they are happy, and they shall never perish, but they shall one day be freed from all these enemies; and when Christ who is their life shall appear, they shall appear with him in glory: that Christ who is lifted up high in their hearts, in their souls here, will lift them up one day as high as himself in glory, above devil, above men, above sin, and set them with himself, where they shall enjoy pleasure without sorrow, sellowship without mixture, and sing Praises and Halelujahs with-

out end.

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Christianity.

A spiritual discovery of some
Pinciples of Truth; meet to be
known of all the Saints, Reprefented in ten SECTIONS.

By T. Collier Minister of the Gospel.

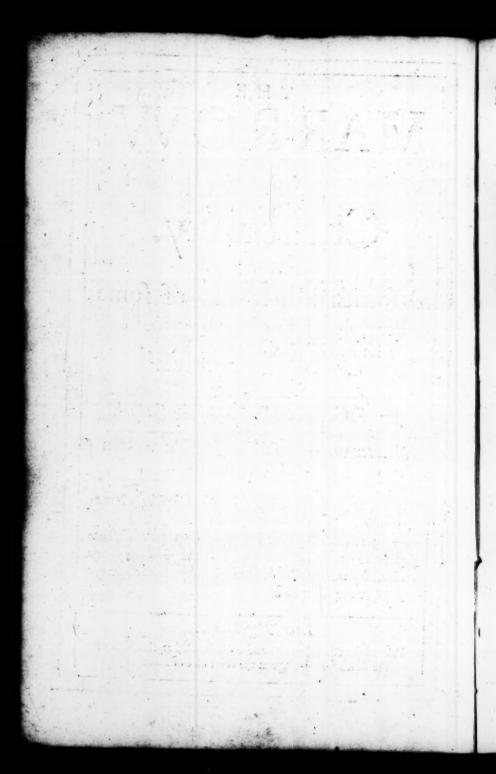
Whereunto is added an Epistle written by Mr. SALTMARSH.

Isai. 32. 20. Blessed are ye that some besides all waters, &c.

Isai. 33.16. He shall dwell on high, his place of defence shall be the munitions of Rocks, bread shall be given him, his waters shall be sure; ver. 17. And thine eye shall see the King in his beauty, &c.

LONDON,

Printed for Giles Calvert, and are to be fold at the Sign of the Black spread-Eagle at the West end of Pauls, 1651.



Tothe READER.

Christian Reader,



Or to thee alone do I commend this small Treatise, who alone art able to judge of spiritual things; for, the Spiritual man judgeth all things. I have here in this Treatise, presented unto publike view some principles of Truth. Although I suppose that some parti-

culars herein may seem somewhat strange at the first sight; yet I question not, but the same spirit of Truth, which is given sorth from the Father, through the Son to the Saints, will by degrees so gather us up into the mystery of Truth, that we shall all speak the same thing, from our walking in the same light, and acting in the same power. I have in this place only three words to mind thee of, as a Preparative to what thou shalt read in

this enfuing Treatife.

First, That the discovery of the first man Adam to be but a human man, a man indued with humane perfections, is not a strange, but a glorious truth, and meet to bee known: for, the knowledge of this one particular, leads us to the knowledge of the Creatures nothingness; the wisdom, power, righteousness, &c. of the Creature it is but all of the Earth; and that it is the proper work of Christ the second man, to ruine, and destroy in thee, all that is of the first Adam, even those reliques that remain; that wisdom is turned into folly, that strength, into weakness; that righteousness and holiness, into meer filthiness and pollution; so that Christ doth not where he

comes in mercy, restore man to his first condition as it was in Adam; but destroyes those principles, as we are Christians, and so creates a new man inus, which after God is created in righteousness and true holiness, Ephes. 7.24. and he that is in Christ, is a new Creature, 2 Cor. 5.17. All old things are done away; behold all things are become new: And as is the earthly, such are they who are earthly; as is the heavenly (that is, Christ) such are they who are hea-

venly, I Cor. 15.48.

Secondly, That the glory of a Christians life is in the knowledge of Christ living in him: so the Apostle, Gal. 2.20. I am crucisied with Christ; nevertheless I live, yet not I, but Christ liveth in me; and Christ in you the bepe of glory is the great mystery of the Gospel for the Saints to know, Col. 1.27. that is, not to live wholly on the eying of what Christ hath done without us, for us; but likewise to be able to experience the life of that Christ in us, being made partakers of the same Spirit, of the same Annointings,&cc. Thirdly, that the knowledge of Antichrist, is a knowledge of a mystery; I mean a mystery of Iniquity, which none can know but those enlightened from above: that, as the mystery of the Gospel is hid; so likewise is the mystery of Iniquity hid from them that perish.

Lastly, And in a word; my desire is, that, what truth thou findest here written, thy spirit may be made one in and with the same truth; that so, both thou and I may have communion and fellowship with the spirit in the same truth; and what information and consolation thy spirit findesh from what is truth (letting any Creature-weakness thou findest pass) let God have the glory; and so thy poor friend in the unity of truth, and fellowship.

of the Gospel, hath his utmost end



A Table of the principal things contained in this TREATISE.

SECTION I.



F Adams condition before his fall.

Adam in a condition of humane perfection.

The Image of God, what in Adam.

Mans best wisdom but the remainder of the sirst Adam; init, many too much

What the Image of Adam is not.

SECT. II.

The cause or ground of mans fall.

First the mutability of his condition.

God not the cause of sin.

The second cause of mans fall.

Satans temptation.

Why Satan called a Serpent.

The cause of mans fall, Disobedience.

The Tree of Knowledge of good and evil, why fo called.

SECT. III

Mans misery by reason of his fall.

Mans misery considered under three heads.

SECT. IV.

What is the means God hath appointed for the recovery of man out of this condition, that is Jesus Christ.

The sin and fault is laid upon Christ.

Ciriff bore the fins of all; all are faved, and how not faved;

The Table.

and the reason why.

Christ not the efficient cause of love, but rather an effect of love.

How Christ delivers from wrath.

SECT. V.

How persons come to have benefit by this means that God hath appointed as the way of life; which is by Faith. What Faith is.

How Faith is obtained.

Faith not a condition of the Covenant.

Faith a branch of the Covenant.

Faith an evidence of the Covenant.

The means by which Faith is wrought.

The properties and effects of Faith.

How Faith justifieth.

Faith produceth peace with God.

Faith puts the foul into the possession of love, it fills the foul with joy.

SECT. VI.

Wherein the condition of persons restored by Christ, and their union with God is discovered: which is first, a freedom from sin.

Secondly, in being one with, and in Christ.

Christ and the Christians relations one: first, Christ a Son; so the Saints.

Secondly, relation of spiritual union.

In the spirit, power, wisdom, righteousness, love, and glory. Saints communion with the Father, Son, and each other.

SECT. VII.

Wherein is declared what the Law is, and what the Gospel; with the difference between them, both in the Letter, and in the Spirit.

First, what the Law is in the Letter.

Secondiz.

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The Table.

Secondly, What the Law is in the Spirit.

What the Gospel in the Letter is. What the Gospel in the Spirit is

The mystery of the Gospel, what.

The life of Faith in the most Spiritual.

The difference between the Law and the Gospel.

The glorious effects of the knowledge of God in the Spirit.

SECT. VIII.

The matter of the Church, What.

SECT. IX:

The spiritual Kingdom of Christ in his Church in the latter dayes of the Gospel, discovered.

Who are the subjects of Christs Kingdom.

The external glory of the Church of Christ in latter dayes:

The fpiritual glory of the Church.

The Kingdom of Christ wholly spiritual.

Objections answered concerning the personal raise of Christ.

Of Death, Resurrection, and Judgement.

2. Part.

A brief discovery of Antichrist, or the man of sin, both in the History, and in the Mystery.

To the Reader.

Erusing this Treatise, I could not but take notice of some pretions Truths in it, and commend them abroad. The spiritual defign of this Author I. Rom, 14. find to be this; to fee up the 17. Ephel.4.3. Kingdom of God in Spirit, and to draw believers by that more into fpirit; and that no difference of outward administrations, or Ordinaces, 2 Cor. should divide Christians that are baptized into one spirit : which truth I did much rejoyce to fee from his Pen, and practife, and should rejoyce to fee the like from all therest. We know he is not a few who is one outwardly, neither is that circumcifi-Rom, 2on which is outward in the flesh; we are the circumcifion, faith the Apostle, who rejoyce in Christ Phil.3. Jesus, and have no confidence in the flesh.

There are some excellent truths hinted in this Book, which I intend to speak on, as of the two Adams, the spiritual Church, the spiritual Liberty, the spiritual, (not personal raign of Christ) in a little Treatise of my own. The Lord fill us with the Spirit of wisdom and Revelation: The

spiritual man judgeth all things.

OT

Ephel. 1.

3 Cor. 2.

JOHN SALTMARSH.

The Marrow of CHRISTIANITY.

SECTION I.

Of Adams Condition before bes Fall.

He condition of Adam in his Innocency before his Fall, was

1. A condition of humane perfection, an upright and perfect manythis is the conclusion of wildom, Eccles 7.29. Lo, this only have I found that God hath made man upright, but they fought out many inventions.

Obje. But it is said, Gen. 1.27. That God created man in his own Image, in the Image of God created he him: therefore it seems that Adam had more in him then perfect humanity, that he was made

partaker of the divine Nature.

Anf. For the clearing of this Scripture, two things are to be confidered. 1. What is meant by the Image of God. 2. What is not meant by it. 1, What we are to under Rand by the Image of God in which Adam was created : First, Reason, Wildom, and Understanding: Adam was made a reasonable, wife, and understanding man; in this particular he was in the Image of God: A wife God there is no fearthing of his Understanding. If ai 40.28. Adam had the Image of Gods Wildom, not the Wildom of God, not the thing it felf; it dwelled in God fully, it was effential in Him, but imparred to Adam; it was, and is in God effentially & He is Wildom it felf? Adam was but the Image, God himfelf the Substance, That this Image was in man at first, appears first from Scripture, Gen. 2. 19; 20, the Long brought all the creation, to wir, sensitive creatures before Adam that he might give names unto them, or to fee what he would call them God will now put him to the imploying of that reason and under-Randing he had given unto him, a perfection of reason above all other creatures, 2, It appears from natural experience; hence it is, that there is so much enquiring after a perfection of humane reason, to much fludying of Arts, as Philosophy, Logick, Rhetorick &c. but from these corrupted reliques or principles of reason, yet remaining in fally manystriving after, and hardly being satisfied without the perfection of reason, able to give a reason of all things; and this your Heather Philosophers have gone far in; and this is that may be attained in an high measure, and yet be but a reasonable moral man; nay, were to possible to attain that perfection that was in Adam, yet it would be no more then a moral and humane perfection; and this is that

which many who bear the name of Christians, do much press after, and glory in, as if without this wildom there could be no knowledge of the mind of Chrift; thus-did the Greeks feek after wildom, I Cor. I. 22. the Greeks being the deepest in the knowledge of humane Arcs, and of the nature and causes of things, therefore they would judge of the Gospel according to reason they seek after natural wildom but faith the Apottle, we preach christ to the Greeks foolishues; so indeed is the Gospel in the mystery of it meer folly to the highest natural understaning in the world 3 nay, it is that which the wildom of the Gospel destroys where it comes in power; he destroys the wisdom of the wife, and brings to naught the understanding of the prudent, I Cor. 1 19. And here lies the great mystery of mistake, I had almost said of Iniquity; we feek after the knowledge of God In the wildom of the first Adam; how many are there that would confine the knowledge of God unto this wildom, who are not ashamed to say, that Philosophy is the mother of Theology, and without this natural wildom men must come short in the knowledge of God; when the truth is, the fir & Adam was of the earth earthly, the second is the Lord from heaven; and they who have but the first Adams wildom, are still of the earth earthhisthe wildom of the first Ad am comes infinitely short of bringing us to the knowledge of God in the Spirit; but it is by the wildom of the second Adam, who is the Lord from heaven, and the will om of the Father, we arrain the knowledge of God in the Spirit; which wildom dettroys, and brings to naught the wildom of the first Adam, I Cor. I. 19. Chap. 2.6, 7, 8, and Chap. 3.18.19,20.

Note that all unbelievers and carnal professors are in the wisdom of the first Adam; all believers spiritually made alive by Jesus, being delivered from themselves, are in the wisdom of the second Adam, the

Lord Jelus who is the wildom of the Father, 1 Cor. 1.24.

pure, and finless condition; he was made upright, innocent without tin, but he fought out many inventions.

Quelt, How may a moral purity and righteousness be said to be the

Image of God?

Adam was but the image or Character of this purity; as it is possible to draw a compleat image or Character of a living man in a pieace of flore or timber, and we say and speak truly, that it is the image or likeness of a living man; yet it is not a living man nor hach it any part of mans nature in him: even so was Adam in the Image of God; there was not only the wisdom of God in creating him; but the properties of God in some measure imparted to him; yet not partices of the divine nature; righteousness; and freedom from the was morally

In him, yet not partaker of that fpiritual holiness that is in God.

But fecondly, and more principally in the first Adam who was earthly, was the Image of the fecond, who was the Lord from heaven; fo
that all the rightcoulness, holiness, wisdom, &c. of the first Adam,
was but an Image of the fecond Adam; and that moral and humane
perfection in the first, and those remaining principles that yet remained in his nature, was at the highest, and yet it is but an Image, as a
drawn Character in a piece of timber or stone, of the second; the
spiritual and divine nature which dwelt in Christ bodily, and is communicated spiritually unto all the spiritual posserity of the Lord Jesus,
who in himself, and in his Saints is the substance of this Image
which was the first Adam.

3. Adam was in the Image of God in respect of power he had given him to stand or fall, and in this power he stood till the temptation came: the first temptation he fell; and this power was but an Image of the power of God in which the second Adam came, and of which all the saints are made partakers, they enjoy the substance

of Adams Image.

4. Adam was in the Image of God, in respect of eternity, he had given him an everlasting being in that moral upright estate, had hence degenerated from it, as appears Gen. 2.17. In dying thoushalt die; hence a negative must be necessarily included, in obeying thou shalt live; but this life in Adam was but a Character, or Image of that spiritual and eternal life souls are made partakers of in the second Adam, Joh. 4.14. Thus it appears that Adam was a man in whom all humane persections, wisdom, righteousness and purity dwelt; yet secondly, he was in a mutable and changeable condition, and so quickly fell from his station and persection in which he was created, he sought out many inventions. A second thing considerable, is what this Image is not

Adam was indued with, and all believers are made partakers of in the

dayes of the Gofpel, 1/a. 11.12. 1 Job. 2. 27.

2. It is not that purity and righteousness which dwelt in the Lord Jesus the second Adam, and so spiritually in all the Saints 2 Cor. 5. 34-

3. Neither was it that power put in the second Adam who is one in God, and stands while God stands, for he is the Lord from beaven: neither that power Saints are made partakers of who are one with God in Christ, and kept by the same power unto salvation, I Pet. 1.5: preserved in Christ, Jude 1.

4. Neither was his eternity such an eternity in which the Saints are invested; a spiritual eternity, an eternity in God the Father, and in the Son, a glorious unconceiveable eternity, cat. 3.4. Pfal. 16. 11.

a. As it was a condition of humane perfection, not of spiritual per-

fection, so it was a condition free from pain and forrow; for he was free from fin, and so from forrow; his fin brought in sweat and forrow.

SECT. II. The cause or ground of mans falling.

The cause or ground of mans falling from his first estate, may be considered under three particulars. 1. The mutability of his condition. 2. The temptation of Saran, 3. His disobedient acting,

contrary to the revealed mind of God.

First, The mutability of his condition; he was created of God, though upright and perfect, yet subject to a change: the power being put in his own hand, the first opportunity presented him, he falls, and (indeed) it could not be otherwise; he could not stand of himself, unless he had been God.

Obj. If the mutability of Adams condition was the first cause of his-fall; then it seems that Godhimself was the first cause of sin; if God made man at first in that condition that he might fall, nay, that he could not but fall, then God himself seems to be the first cause both of sin & misery.

It is true, that the first cause of all things is in God; he was before all things, he created all things; and all things live, and move strain, and by him, and he worketh all things after the counsel of his own Will: yet 2. although He be the first cause of all created things, yet not of any evil that through degeneration, and Sarans temptation flows from those beings: man in his first creation was good, but

through his degeneration from it he became evil, fo that the evil was

God having made man in fuch a condition, man of himself freely, voluntarily, and rebelliously falling, God bringeth about his everlatting purpole in raifing up some in the second Adam, to a spisitual and everlafting union with himself, where they shall be for ever preserved and kept by the power of God from falling and others, (to wit) all unbelievers, left in the nature of the first Adam; and there he manifesteth this Justice, 2. The cause of mansfalling was the temptarion of Saran, or the Serpent; fo he is called, Gen 3.1. Note first what Satan is that tempts and overcomes man; I. He is a spiritual enemy to mankind, as appears not only by his deluding of our first Parents, but the whole Scripture discovers as much; He goes about like a Youring Lion feeking whom he may devour; no looner was man created of God, but he feeks presently to devour him; God having given forth Christ as a remedy, he presently sets upon mm likewife, to devour him if he could, and fo in him all mankind for ever, Matt. 4. Thus you fee Saran is an adversary to mankind, 2. Saras or the devils, or the fallen Angels, the Angels

that fell feem to be many. Jude 6, the Angels that kept not their first eftate, are referved in everlafting chains under darknes, unto the judgmentof the great day; so there are many devils or spirits, as appears by the man poffeffed by the devil; when hift asked his name, he answers my name is Legion, for we are many. 3. He is a lying and deluding Spirit, that oft-times transforms himself into an Angel of light: hence it comes to passe, that he so deludes all the Sons & Daughters of disobedience, that they look upon all his works of darkness with delight and pleasure; and oft-times it comes to pass that he so far transforms himself into a son of light, that he de udes souls under the name of Christjand when nothing less then the name of Christian will serve, be will be the Christ, or rather the Antichrist to deceive souls; hence it comes to pals, when down-right Papacy will not ferve, he will turn himself into a prelatical shape rather then lose his rule and credit amongst the sons of men; if once Prelacy grow out of date, he can change himself into other shapes; if ten horns be too heavy to be born, he wil be content to wear but two like a Lamb, rather then none at all.

Quest. Why is Statan called a Serpent?

Anfw. Because in his first prevailing with that woman he did either make use of the Serpent Gen. 3. t. who was a Subtil creature, and so comes in the Serpent unto the woman; or else secondly transforms himself in the shape & form of the Serpent, and so represents himself unto the woman, and so from hence received the deromination of a Serpent, Rev. 12.9 In the first then learn that Satan usually makes use of the wisest and subtilest creatures to bring to passe his will in or by them: if the second, learn that Satan can transform himself into any shape or form, to delude and deceive souls.

A third cause of mans fall, was, disobedient acting, contrary to the mind of God. In the day thou eatest thereof, thou shall die, saith the Lord; Adam eatest thereof, and dieth: disobedience was the cause of

mans fall Rom, 5, 18.19.

Qu. What was Adams disobedience ?

Anfw. Fating the forbidden fruit. Gen. 2.15.

Qu. What was this fruit ?

Answer. The fruit of a Tree in the Garden or Taradise of God, Gen. 2.9.16. called the Tree of knowledge of good and evil; good, if a man did not eat of it; evil, if he did eat of it. A Tree, who so eateth the fruit thereof, shall know the difference between good and evil; so he indeed knew good by the want of it, and evil by the sence and enjoyment of it; What mystery might be presented by this pleasant fruit, I shall not at present dispute, because it is something dark unto me; whether sin which seemes very pleasant

30 Warrow of Christianity.

unto a carnall eye; or the world, which much prevailes upon a carnal-mind; or honour, or both: All these temptations Satan made use of unto Christ himself, and represented them to his eye, as a deceiveable fruit, if possibly he might deceive him: And the Tree of Life representing Christ, that whosever eate hand drinketh of him, might live for ever, Jo.4.14 Rev 22.2.

SECT. III.

Mans mifery by reason of his Fall.

Ans misery by the sin of Adam, was death; In dying thou shalt die, or thou shalt die the death, Gen. 2.17. Now under the name of Death, the Scriptures comprehend divers things; A spiritual death in sin; so are all natural men dead in trespasses and sins, subject to external miseries, and deadly plagues, Exod. 10.17. External afflictions upon the body; so Paul, 2 Cor. 1.5.6. the diffolution of mans external and natural life, Gen. 35.18. Ps. 146.4. The perdition of body and soul for ever; All which miseries come in by the sin of Adam. As the second Adam was the way letting in all good to mankind; so was the sirst Adam the way or flood gate, letting in all miseries upon soul and body.

Object. Some will object and say, But how could Adam lose a spirituall life, and so come under a spirituall death? seeing he never had a spirituall life in God; how could he lose that which he never had?

Answ. Although Adam had never a spiritual life in God; yet he had a spiritual substituing given him of God, free from sin; and so capable of desilement; For the truth is, it is the internal part of man that sins; the form or body of man is acted by the guiding of the internal part; so that Adam now dyes in his spirit; he hath neither power, wisdom nor will, to do that which is well-pleasing to the Lord; he hath not only lost that wisdom, will, and power of Acting in the first. Adam; but likewise of beleeving, and so of applying that salvation tendered in the second Adam, untill he spiritually and powerfully draw up the soul unto himself, John 6.44. and so makes him not onely partaker of all that compleat righteousness wrought for him; but likewise sulfiles all righteousness in him, Rom. 8.4. Or else mans misery may be considered under these three heads.

1. A condition of death, as you have heard. In the day thou enterly thereof, thou shalt dye the death; that is, death internall, and death externall, and death externall; without a means, or a remedy pre-

venting

venting it. 2. A condition of enmity, I will put enmity between thee and the woman, and between thy feed and her feed; and all unbeleevers, which so live and remain, are in a state of enmity; God hath not declared himself any other unto them; and their nature is still at enmity with God. 3. A condition of insufficiency to help themselves; Adam was not able to help himself; and all he could do, was to hide himself; he could not deliver himself out of this condition; neither are all the sons and daughters of Adam able to help one soul out of this condition, if God help not. Therefore this should teach souls made alive by Christ, to admire mercy, and to cry Grace, Grace, unto the whole work of God, both in them, and for them.

SECT. IV.

What is the means God hath appointed for the recovery of man out of this condition.

The means God hath appointed to deliver Man out of this condition, is, Jesus Christ; & therefore he promiseth Christ immediatly upon the Fall, Gen. 3.15. Herein is Gods love manifested, that he leaves not man in his lost estate; but gives forth his Son out of his bosome, that he might seek and save that which was lost, and so deliver us from wrath to come, Rom. 5 9.1 Thes. 1.10. He is Jesus the Saviour, and the alone Saviour of his people from their sins, Mat. 1.21. Ass. 4.12. that is, he is the alone way, through which the Father brings down salvation to sinners, and through which he draws up souls to himfelf; there is no other way of God, down to the soul; nor of the soul, up to God, but through Jesus, John 14.6.

Queft. What must Christ Jesus undertake and perform, before

the breach is made up, and faln man recovered?

Ausw. 1. He must take the sin and fault upon himself, Isai. 53.6. 1 Pet. 2 24. He that knew no sin, was made sin for us, that we might he made the righteousness of God in him 2 Cor. 5.21. Admirable mercy! that when man had sinned, and lost himself; Jesus Christ, who never knew sin, either in act or thought, must now take upon him the sinners sin, and so be made as it were a lump of sin, and this he did willingly of himself, he bare out sins on his own body on the Crosse; Christ took the whole sin of Adam, and the whole world upon himself, when Adam had sinned, and all mankind in him, Adam and all must have died; Christ takes the sin upon himself; and so taking the sin upon himself, he withall takes the curse, and so undergoes the sentence of death. The curse was, In the day thou eatest thereof, then shall die

the death. Christ he dies the death, that so he might free man from death; and so Christ in bearing the sin and the condemnation, recovers man out of this lost and undone condition. Two objections here need to be cleared.

Obicet, 1. Whether Christ Jesus the second Adam bare the fins, and

for the condemnation of all men?

Anf. First, it is without question, that he took the sin and fault of the first Adam upon him, and so the sin of the world, whose nature was in himsand so taking the sin, so the condemnation of the whole upon him; else he could not have effected that work for which he came.

Object. If Christ bear the fin and condemnation of all, why then

are not all faved ?

Ans. 1. All are, in once sense, saved, that is, with an external salvation from the presenteurse and death pronounced. & so the whole world have a being by Christ, and a redemption, a salvation, a peace, which it enjoyes by him; a mercy that they are not sensible of, Col. 1.20 having made peace by the bleed of his Cross, by him to reconcile all things to himself, whether things in heaven or things on earth, &c. Note, all things are reconciled. What things? The same that were made by him.

verf. 16 All things partake of this reconciliation and peace

Secondly, all are not faved with an eternall falvation, because all do not beleeve. It is true, that there was a falvation purchased from the external part of the present curse for that present fin ; yet Adams po-Herity acting other fins, draw on other external judgements; but there was likewife, by the taking away of the present Judgement, or death threatned, a prevention of the present execution of that eternal death, included; and so a spirituall and an eternall life by Christ obtained; yet fo, as that none partake of it but beleevers ; fo that although there be a salvation purchased by Christ and tendered unto all:yet none are made parrakers of this falvation, but beleevers; and none can beleeve favingly, but those who are drawn up to the Father, through the Son by a power above themselves, who were known & beloved of God from everlafting the Father giving forth his Son as a publick person, making fatisfaction to the law of transgression, that all mankind might be brought under the tender of the Gospel ; that so, upon beleeving, they might be delivered from both the first Covenant, and transgreffion, no man being (indeed) delivered from either, but by belceving; all men remaining in the first Adam and so under the Law of transgreffion in the foirir unless believers ; Christ having purchased an evernal. falvation, bar keeps it in his own hand, and dispenseth it in the spirit, to those to whom God give hearts to receive both him and it : fo now nothing hinders the falvation of any man, with relation to Christ, a Savieur

Saviour or Deliverer from the transgression and sin of the first Adam (on Gods part) externally all partaker of it; internally, onely believets: He is the Saviour of all, but especially of them that believe. And nothing (on Gods part) hinders the eternall salvation of all, with relation to the purchase, or price paid, but only on Gods part, his eternall purpose to draw up some into union with himself in his Son; and leaving others to believe, if they would, or could. And from hence, on the creatures part being thus lest, only a Christ tendered able to save them if they believe, they being lest of God, having neither will skill not power to believe, perish everlastingly under the rejecting of the Gospel.

Object. It feems to be injustice in God to condemn the fin of all

upon Christ, and yet to condemn it upon the sinner too.

Anf. 1. It was as easie for Christ, being thereunto appointed of the Father, to make satisfaction to the Law of Transgression for the sins

of all as one; Such was his excellent worth.

Secondly the spiritual and eternall part of it remains still with God in Christ, and is handed forth to none but beleevers; and so it remains that there no injustice in God to put such a worth in the sufferings of his Son, that it is able to satisfie the Law of transgreffion for all, and able to save all that come to God by him; and yet to condemn sin, even the sin of the first, as well as the rejecting of the second Adam in all those that refuse him, seeing his eternal purpose in all, was, the setting forth of his Son as a peacemaker, that so there might be a visible ground upon which the beloved of God might accept of peace, and so come to enjoy that invisible union with the Father in the spirit, which he from eternity intended: and likewise, that there might be a visible rule of rejecting all who wilfully contemn their own peace, and so judge themselves unworthy of eternal life.

Queft. Did Christ purchase life and love from the hand of the

Father ?

Answ. Nay, he did not purchase life and love from the hand of the Father, but was a gift flowing forth from the fathers love: the death of Christ was not the cause efficient either of life or love; but love in God was the efficient cause of the coming forth, and suffering of Christ John 3.16. God so loved the world, that he gave his son.

Qu. In what sense then may Christ be said to deliver from wrath, I Thef. 1.10, And to purchase his Church with his blood? Alls 20,28.

Answ. He delivers from wrath in a twofold consideration. First, from that wrath and Justice of God, gone forth in a righteous Law, it being broken, wrath is gone forth upon all, because God is truth, and so in the Letter, wrath is gone forth upon all through Adams trangres-

fion, and so all unbeleevers in that sense, are under wrath, and there remain eternally, if not delivered, John 3.2. They are delivered from wrath with relation to their apprehension: never any soul comes savingly to Christ, but the first makes him sensible of an estate of Wrath, and so every beleever may truly say, They were once Children of wrath, that is, in an estate of wrath under the Law of Transgression, and so are delivered from wrath to come; because if God had not from everlasting received them into the number of those written in Heaven, they must likewise have endured wrath to come.

Secondly, he purchased his Church with his blood; and so salvation for them under two confiderations : 1. He purchased his Church from the law of transgression, God having said, in the day that thou eatest thereof thou shalt die. Man eats, and so should have died eternally, had not God provided such a remedy: therefore he gives his son to purchase Man from that condition, 2. He purchaseth His with his blood from wrath and condemnation in their own apprehensions; man being sensible of his lost condition, must have something to fatisfie his conscience; therefore likewise the Father gives Christ; and in both these, not as the first and moving cause of any thing in God; but God out of his love gives forth his Son to effect that work. As if man indebted for more then he is ever able to pay, the Creditor having vowed fatisfaction, the debtor is cast down and troubled exceedingly; the creditor to fatisfie both his own word and the mind of the debtor, sends forth his son, and fully inables him to pay the debt; he brings along the debtor with him, pays the debt, cancels the bonds and fets him free ; and thus it was with the Father ; man had finned; God had faid in the day thou finnest thou shalt die; this debt of death must be discharged : the Father that he might be just, and yet a justifier, and that the conscience of faln man whom he loved might be fatisfied he gives or fends forth his Son; he payes the debt, and so satisfies the word of the Father, and the conscience of the finner; and so (indeed) is not effentially the procuring cause of love, but rather an effet of love to satisfie both the word of the Father, and the conscience of the sinner; and this was Gods way from eternity through which he intended to manifest himself to his people.

SECT. V.

How perfons come to have benefit by this means that God hath appointed as the way of life.

Sinners come to have benefit by Jesus Christ by beleeving, Joh. 3.

16.36. He that beleeveth on the Son, hath life; and he that beleeveth not on the Son shall not see life, but the wrath of God abide hon him: Faith as an instrument, is the means appointed of God, by which, sinners receive, and own Jesus Christ, and life by him. For clearing this truth, three things will be necessary to be considered.

First, what Falth is.

Secondly , how it comes.

Thirdly, the properties and effects of it.

1. What it is; Faith is the apprehending and applying Christ, and so the Father, and his everlasting grace in him, 1. It is the apprehending of Christ, that is, the observing and beholding of him, as he is in himself, the seeing of him in his beauty, and excellency, E/a. 33. 17. thine eyes shall see the King in his beautysit is to see all that worth to be in him that the foul needs; and then 2. To apply him according to the fouls present occasion, a dying Christ to a dead foul; and this Christ commends unto us to be the faith by which Souls come to enjoy salvation, John 6.40. this is the will of him that sent me, that he that feeth the Son, and beleeveth on him, may have everlafting life; (note) He that leeth the son that is, apprehends that worth and excellency, that ability the Father hath put in him to fave finners able to fave all those to the utmost that come unto God by him, and beleeverh on him, that is applieth him, receiveth him as his alone Saviour, and justifier, to them he gives power to become the Sons of God, Job. 1. 12. even to as many as beleeve on his name. 3. This faith doth not only apply Chrift, as given forth of the Father fingly and apart from the Father; but it applies, that is, owns the Father in the Son, and that everlafting love of the Father to the Soul, brought down through the Son; for the Son is but the Fathers way down to finners, Fohn 14.6. John 12.44. He that beleeveth on me, beleeveth not on me, but on him that fent me; that is, beleeveth not alone in Christ. but beleeves and injoyes that everlafting good will and love of the Father to the foul, and so seeth the Father in Christ commending love, and so giving forth himself to the soul, and so is able to see and fay that it is indeed God that justifies , and that God was in Christ, (as the way) reconciling finners to himfelf, not imputing their fins ;

and now the finner sees that Christ never acted any thing, or brings down any thing to the soul, but what was and is the good will and pleasure of the Father, and so faith owns, not only Christ, but the Father giving forth the son as the price of their redemption, Ephes. 1.7. Gal 3, 13, and way of their adoption, Gal. 4.5.

2. How is this Faith obtained?

Ans. It is the free gift of God, as Christ who is its object all other good things; for every good and perfect gift comes down from the Father; God in Christ, is the Prince and Author of our faith, Heb. 12.

2. Looking to Jesus the Author and finisher of our faith, Ephel. 2.8. ye are saved freely by grace, through saith, and that not of our selves, it is the gift of God; faith is the proper and peculiar gift of God; no man cometh unto me, except the Father which hath sent me draw him; it is the Father that works allisthe Father first loves, and then gives his Son, and then draws souls up unto himself in the Son; else they never come: No man comes to me, unless the Father draw him. Job. 6. hence it is, that the experienced soul desires to be drawn, Cant. 1.2. Phil. 1.
29. for unto you it is given in the behalf of Christ, not onely to believe, but to suffer, that is, you who have received this gift of faith, must expect to suffer likewise.

Object. But is not faith held forth in the Gospel, as the condition of

the Covenant of grace ? he that beleeveth shall be faved.

An/w. 1 Although it seems in the letter of the Gospel, to be held forth as a condition of the Covenant, he that beleeveth shall be faved; yet it is in the spirit or mystery of the Gospel , a condition on Gods part; it is true, none can be faid and fay truly himself, that he is in the Covenant of grace before faith; yet this faith is the gift of God, as you have heard; & if any condition, it is on Gods part in the mystery, and it is his promise, Heb. 8, 10. This is the Covenant I will make with them, I wil write my Laws in their hearts faith the Lord; that is, I will take them off themselves, and make them partakers of my spirit, which shall cause them to own love in God, and to live out of themselves, in God, and shall cause them to act spiritually, even as Jesus Christ himfelf adeds and fo faith may be faid (indeed) to be rather a branch,or part of the Covenant of grace then the condition; for God in the Covenant promifeth to write his Law, and to give faith and all good unto the foul; he gives Christ a Covenant, and with him he gives all; having given us his Son, how shall he not with him give us all things?

2. Faith is indeed an evidence to the foul that is in the Coverant of grace and made one with God; hence it is called, Heb. I I. 1. The evidence of things not feen, that is, not feen with a carnall eye; the spirit evidence hit, & faith receiveth that evidence, and so the soul is fatisfied

through faithe belegving of the word and spirit of God,

Object.

Object. What is the means by which God worketh faith?

Answ. The meanes by which God works faith, is, his word and spirit by the preaching of the Gospel, as the instrumentall means of this spirit working as the puncipal means, Rom. 10 14. John 6.63. Now it is true, God is not limited in his way of working, (that is) he hath not confined himself to a verbal preaching: although it is true likewife, that he ordinarily and usually workerh faith by such means : but a Gospel-preaching is of necessity in the working of faith: that is a spirituall Gospel-discovery of the love of God in Chrift, and such a preaching may be by the spirit of Christ in reading some word, or any other way he pleaseth to work, and it may truly be called a Gospelpreaching : any spiritual Gospel-discovery to a soul, through which it is brought up into Gospel enjoyments, may truly be called a spiritual unfolding or preaching of the Gospel; hence it is that the preaching of the Letter, or a verbal preaching, is nowhere called a powerful and prevailing preaching unless the spirit preach; it is the spirit that must convince the World of fin, John 16. And our Gospel came not onely in word, but in power and in the holy spirit, I Thef. 1.5. It is true, God usually worketh by means; but it is as true that he can as well work spiritually without means, if he please; and this he bath done much of late. I do not question but many who are spiritually inlightned, and live in the spiritual enjoyments of God, have had experience of it.

Queft. 3. What are the properties and effects of faith.

Anf. The properties and effects of Faith, are many; It Justifies the soul from sin Act. 13.39 by him all that believe are justified from all things from which they could not be justified by the Law of Moses.

Queft. How may faith besaid to juftifie?

Ans. 1. Not as the efficient cause of our Justification; that is God onely in Christ; it is God that justifies; who shall condemn?

But 2. Faith justifies as it receives Christ & applies him as its justification; so that it is said to justifie, because it satisfies and quiets the soul in Christ who is its justification, 20m.4 5. He that worketh pot, but beleeveth on him that justifieth the ungodly, his faith is counted for righteousnes. Note two words; 1. He that beleeveth on him that justifieth; that is, Christ; all that beleeve, are justified by him. Ad. 13.39. So it is Christ that justifierth; faith only owns that justification held forth in Christ, 2. Word His faith is counted for righteousness; that is, either first, God never declares a man righteous and just, until he gives him faith to enjoy his righteousness, in Christ; or else secondly, his faith is counted or called his righteousness, because he never till then enjoyed his righteousness.

And so that when I say, or the Scripture faith, that Faith juftifieth, that is, faith receives and owns the justification of God in Christ

declared, and so the soul by it lives in the injoyment of justification and freedom from sin.

The second property or effect of faith, is union & peace with God, Rom. 5.1. Being justified by faith we have peace with God. Chap. 15.
13. Now the God of hope fill you with joy and peace through believing.

This is one glorious effect, that those who once were afar off, should now be made nigh by the blood of Christ, and be brought into the

enjoyment of it by beleeving.

The third effect, is, It puts the foul into the possession of the love of God, I Joh. 4.16. We have known and beleeved the love that God bath to us: and God is love; and he that dwelleth in love dwelleth in God, and God in him. It acts the soul above it self, and causeth it to dwell in God, and so to dwell in his love; and this is an exceeding glorious effect, and that which in the Fourth place, fills the soul with joy. I Pet. I.

3. joy unspeakable, and full of glory. What can a soul desire more, then to dwell continually in the love of God? When the soul is satisfied from its union with God, & its dwelling in God, that all the admini. Arations and makings forth of God, is love unto it. And thus it dwels in love, and from hence is filled with joy; it causeth the soul alwayes to dwell at the right hand of God, where is joy and pleasure for evermore.

Fifthly, in a word to conclude, the effect of faith is such, as that GOD by it works up the soul to an internal and external conformity to Christ in some measure, with a spiritual and eternal conformity in perfection in another world, I sohn 3.1,2,3. Phil 3.19. where saith shall cease, & love and unity be made perfect. 1 Cor. 13.13.

SECT. VI.

wherein is the condition of persons restored by Christ, and their union with God discovered.

The Restauration of persons by Christ may be considered, 1. Either externally & generally: or else 2 more specially & spiritually. First, externally and generally and that hath a relation to all it is as ye have heard formerly, 1. A condition of being in the world. 2 A condition of possibility of a spiritual and eternall welbeing in God, if God in his Son draw up the soul to himself, sohn 6.44.

But secondly, and that I principally intend, is the more special and spiritual condition of souls thus drawn up to God in Christ; it is not onely a restauration to the condition of the first Adam, with relation to a freedom from sin, This every beleever enjoyes by Christ, a

freedom,

freedom, a justification from sin. But secondly, every soul drawn up out of it self to God, is brought into the condition of the second Adam; which is a condition as far above the first, as the Heaven is above the Earth: For, the first man is of the earth, earthy; the second man is the Lord from Heaven: and as all men have born the Image of the earthly; so those who believe, bear the Image of the Heavenly; and as is the Heavenly, such are all they that are heavenly, 1 Cor. 15.47,48,49. And wherein Christs exceeds the first Adam, therein believers exceed; for they are as he is, even in this world, 1 John 4.17.

Now the condition of Christ, and so of the Saints, exceeds the condition of the first Adam, not only in their being upheld by God;

but principally in these four particulars.

n

1. In their spiritual relations unto God: Christ, and so all beleevers are related to the Father as Sons, and that not only by creation, as the sirst Adam, or natural generation; but first Christ a Son
by a spiritual proceeding and coming forth from the Father, who was
eternally one in the Father, & so in him all beleevers are made by the
same spirit, the adopted sons of God, being made partakers of the same
divine Nature. Adams Son-ship was in the sless by creation, ours in
the spirit by regeneration, and the spirit of adoption, which is indeed a
mystery to all natural men, and worthy to be looked into and known
of all the sons and daughters of Sion, I John 3.1,2,3. Behold what

manner of love is this, that we should be called the sons of God.

2. Relation of Christ, and so of the Saints, as of sons, so of a spirituall union with God, not only a union by way of peace, but a union of Spirit; thus was the Father and the Son one, Io, 14. 10 11. Ich. 10. 30. I and the Father are one. And thus are all the Saints one in the Father and the Son, and in and with each other in the spirit, loha 17.21. It was a part of the prayer of Christ, who was heard in all things he asked, That they also may be one in us: Now the union of the Father, Son, and Saints, may be confidered, either as first a union of spirits; The Lord poured down of his Spirit abundantly upon the Lord Jelus, according to that Glorious prophesie, Esay 11.2. And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of councell and might, the spirit of knowledge and the fear of the Lord. And this was fulfilled when Christ was baptized, Mat. 3.16. John 1. 22.23. Of this spirit are the Saints made partakers; John 14.16.17. faith Chrift, And I will pray the Father, and he fatt give you another Comforter, and he shall abide with you for ever, even the spirit of truth, whom the world cannot receive, This spirit of Christ or this spiritual anointing, is that which every son and daughter of God are made partakers of, Rom. 8.9. Now if any man have

not the spirit of Christine is none of hiss Christ dwels spiritually in all the Saints; Christ is in you except ye be reprobates. Therefore it concerns all who profess themselves to be Christians, to examine themfelves. It is much to be feared, that there are exceeding many carnall Christians; I mean, that bear the name of Christians, and that in a more then a common and ordinary way. And if Christ be in you. Rom. 3.10. the body is dead because of fin, that is, the body is a dead and finfull body and cannot act toward God; and if Christ be in you, you shall be sensible of it. Never a soul wherein Christ dwels, but is sensible of its own deadness, through the dwelling of Christ there, col. 3 8, Ye are dead (faith the Apostle) & your life is hid with God in Christ; but the foirit is life because of righteousness; that spirit of Jesus that adopteth lons to the Father in him, and hath discovered and made the foul partaker of the righteouiness of God in him, lives and aes contimually in the spiritual Christian. Hence it is the Apostle could say by experience Gal. 2, 20, I live yet not I, but Chrift lives in me: Thus are the Saints made partakers of the same spirit of life that was in Christ Jefus, 1 Cor. 6. 17. He that is joyned to the Lord is one fpirit, of the fame anointings, and the anointings that ye have received shall teach you all things, 1 Fobn 2.27.

power: there is a union with the Father in his power; the spirit of might was poured upon Jesus Christ, and he stood in the power of the Father:as he came forth in the wildom of the Father fo he acted by the power of the Father; and this power the first Adam never had; and as Christ the head was upheld in the Fathers power, he was anointed with the holy spirit and with power, Alls to 38. All power in Heaven and Barth was given to him; fo that he food in the power and strength of the Almighty (and this did not the first Alam, if he had, then he had not fallen he is called, Efa.g.the mighty God, the everlafting Father, the Prince of Peace; fo that he stands while God stands; So likewife this is the condition of all the Saints spiritually made one with God in him; the fame power upholds them that upheld Chrift; they are kept by the power of God unto salvation; Gods power is become the Saints power: A glorious word of comfort for the Sons and Daughters of Sion with relation to afflictions either external or internals hey fland not in their own strength, they are not founded upon their own bot. come, they are out of themselves, the power of God is theirs; and they may conclude with comfort, thir while God stands, they shall stands

he hath promised to be with his in affliction, to uphold them, to comfort them, to carry them through in his bosom: If the Saints were but fensible of this truth, that the power of God is for them to it is that

would

2. They that are joyned to the Lord, are made partakers of the same

would exceedingly help them against the fear of falling. 2. Confider, this might be a warning to the Saints, to take heed of acting in their own power, but in all undertakings to fee themselves acted by a

power above themselves.

2. As there is a union of spirits, a union of power; so there is a union in wisdoms the wisdom of God is become the Saints wisdom, and that not as in the first Adam; he was made partaker of wildom; God imparted wisdom unto him, so as to make him a reasonable man, humane wisdom according to his humane nature: so that here dwelt in him, as you have heard formerly, a humane perfection in this particuliar: but the second Adam Christ was not only made partaker of the gifts of wildom, but he was the very wildom of the Father; he was both the power and the wisdom of God, he had the spirit of wisdom poured down upon him, he dwelt in the Fathers bosom, & lived in the knowledge of the whole Counsel of G O D; and from hence he never did his own will, but the will of the Fathergand as Chrift fo all the Saints are made one in this wisdom; Christ who is the wisdom of God, is made unto us wildom, I Cor. 1.30. not only by way of imputation, but by the operation of the same spirit who dwels as truly in every beleever as in Christ; and as the wildom of the spirit increaseth, so the wildom of the flesh decreaseth : that wildom in the first Adam was a humane wildom; this a spirituall and heavenly wildom; this wildom destroyes that wisdom: that is, in the things of God, he destroyes the wildom of the wife, and brings to nought the understanding of the prudentithat wildom fers the creature a working; this fers the creat ture abeleeving; that wildom carryed on the creature in its own power ; this spirituall wisdom fets the creature out of himself in the power of God; that wildom carried on the creature to the answering of God in the Letter (and yet in all comes thort) this wildom carryes on the foul, where it dwels not after the oldness of the letter, but after the newness of the spirits in a word that wildom could not help to the knowledge of God in the spirit : this doth, 1 Cor. 1. After that in the wildom of God, the world (viz. in the wildom of the first Adam) by wildom knew not God, but the wildom of Christ teacheth the spiritsall knowledge of God, 1 Cor. 2.12, 14.15.16. Hence it is that those who are taught of God despise the worlds wildom, and are content to be fools to the world, and in the worlds eyes, that they may be wife in God. Hence it is likewife that fo many ignorance, in the wife and learned mens account are made partakers of the knowledge of God in the mystery ; which (indeed) according to the word of the Apolle, I Cor. 1.27. confounds the wife and learned, and mighty things of the warld; this being a truth, that Saints are made one in the wildem of

the Father. How should this in the first place incourage them to look up to the Lord for the more full enjoyment of this spiritual wildom; that as they are made one in the wildom of God; fo they might live In the same wisdom; and from a deep sense of their own folly to look unto the Lord for continual teachings, and leadings forth in the fplrit, expeding that promise to be fulfilled: Thou shalt hear a voice be. hind thee laying, This is the way, walk in it, when thou turne ft to the right band, or to the left. 2. This might be a ground of comfort to the Saints, in all their walkings with God: the wildom of God is theirs; that God, with, and in whom they are made one, is their wildom; and In the conclusion they shall be swallowed up in the perfection of it, as Christ himself, 170h.3,2, 3. This might answer the foolish opinion of the world, who look upon the most spiritual Saints, as the worst fools in the world : It is true, the wildom of God is folly with men ; but if they could look with a spiritual eye, they should see that those people are the only wife people, wife in God; and those who live below upon Creatures, and things that will not nor cannot fatisfie are (indeed) in Gods account the only fools, and they themselves shall be driven to confels it one day, 4. Christ and the Saints are made one with God in righteoulness; Gods righteoulness was Christs righteoulness; for the fulnels of the God-head dwelt in him bodily; He was filled with the spiritual in-dwellings of God; who continually acted him according to the divine pleasure; and as the second man was made one in the righteousness of the Father, so are all the Saints made one in the same Fighteoufnels; he was made fin for us, that we might be made the righteousness of God in him, 2 Cor. 5.21.

Quell. How may the Saints be said to be the righteousness of God

in Christ ?

Answ. Either, first in the Letter; there is a righteousness presented, which is the first thing sinners are made partakers of that is, the righteousness of a Christ, dying upon the Cross, making satisfaction to the letter of the Law, and to the conscience troubled, by reason of that letter, which is sindeed) the cause of sin; for where no law is, there is no transgression: Now Christ dying upon the Cross, satisfies the Law; and likewise upon the fight and application of him, satisfies the troubled conscience. This is the first righteousness God discovers to the souls of sinners, and by faith makes them partakers of it, and this is called the righteousness of God, because God gave forth his Son, inabled him to go through, and by his suffering, to obtain such a righteousness for his people, that might both satisfie the Law transgressed, and the Conscience of mans trasgressing.

Secondly, in the Spirit, the Saints are made the righteoutness of

God;

God; that is, God, now as in Christ, dwels and acts in the Saints by his Spirit, writes his Law in their hearts, makes them partakers of his own nature, and so goes on in sulfilling his own righteousness in them: For the righteousness of the Law in the Spirit, is sulfilled in us, as well as the Law in the Letter for us, who walk not after the sless, after the Law in the Letter, but after the spirit of Christ who dwels in us, and acts according to its own pleasure, and so by degrees draws up the spirits of his people to himself, untill at last, they are swallowed up in the sunnels of the righteousness of God in the Spirit, and be made wholly and for ever one in the Father with Christ, 1 John 1.2. A glorious mysterious truth, meet to be known of all spiritual Ones; this is the top of the Saints glory, and their height of spiritual perfection, the knowledge and enjoyment of this spiritual Onenes in the Father, and in the Son, 1 John 2, 2,4.

5. There is an Oneness in love and delight between the Father, Son. and Saints; the Fathers love and delight is in his Son, and Saints, Mat. 3.17. This is my beloved Son, in whom I am well pleased; well pleased with his Son, and with his Saints in his Son. Hence the Lord speaking after the manner of men, is said to delight and sing. and rejoyce over his people, even as the Bridegroom rejoyceth over the Bride E/a, 62.5. Zeph. 3.17. to rejoyce even with joy and finging. So likewise it is the delight and joy of the Saints to live in the Fathers love; the very thoughts of it is precious, and the injoyment of it, exceeding glorious, though the foul feems to come fhort of the perfection of that injoyment in this world; yet what it fees and injoyes, with the expediation of perfection in another world, fills the foul with joy unspeakeable and full of glory; and now as the soul dwells in the Fathers love, delight, and joy; fo likewise it dwels in the Fathers will, and it delights in, and is well pleased with the wil of the Fatherit can fay with Christ, what ever temptation presents it felf, yet not my will, but thy will be done; such is the Oneness between the Father, Son, and Saints, they delight and take pleasure in each other.

6. There is a union in glory likewise; the Fathers glory is the Sons glory, and the Sons glory is the Saints glory; what this glory shall be, is unconceiveable and unexpressable; to go about to express it, either with tongue or pen, would rather darken it then illustrate it: yer a word by the way; the perfection of the Saints glory shall be the enjoyment of all things in God, who is, and shall be their everlasting sulness in the spirit. Those who dream of a Kingdom after the stempor of any external pleasures in the highest measure, discover themselves to have exceeding carnall thoughts of the Saints glory: It is true, they stall have a Kingdom; but a spiritual one, so called, because injoying

enjoying all sprituals satisfactions in the fountain, when the body and all the whole internal and external part of man shall be turned into spirit, I Cor. 15.44. And our vile body shall be changed and made like his glorious body. In a word, Such is the the Saints Glory, and shall be in the perfection of it, through their union with God in Christ; that we must conclude with I John 3.2. We are already the Sons of God; but it doth not yet appear what shall be; But this we know, when Christ shall appear, we shall be made like unto him; and this is enough for us to know: And as there is an Oneness between Father, Son, and Saints; so likewise there is a spiritual union between the Saints: this was Christs prayer who was heard in all things he prayed for, that the Saints might be one, as he himself was one, in, and with the Father: the union of the Saints; is not a carnall union, but a spiritual : they who are joyned to the Lord, are one Spirit.

Ole. 1. To encourage all the Saints to press forward in the power of the Lord, after a farther knowledge and enjoyment of this spirituall union with the Lord, and with the Saints, Truly, friends, as this was not onely the resolution of the Apostle himself, Phit 3. but his prayer for the Ephesians, 1 16.17. that the God of our Lord Jesus, the Father of glory, might give unto them the spirit of wisdom, in the Revelation of him, that their eyes being inlightned, they might know what was the hope of their calling, and the riches of his glorious inheritance in the Saints: so is it my desire, not onely to press forward in the power of God, after the knowledge of this mystery; but that all the Saints might live in the knowledge of it, that their hearts might be comforted together, being knit together in the spirit of unity and love. The effects of the knowledge of this blessed union

will prove exceeding glorious.

1. It is that will produce a glorious spiritual communion, and fellowship, with the Father, Son, and Saints; union alwayes being that which produceth communion, even a civil union with the sless; when once the Lord saith, concerning man and woman, they are no more twain, but one sless, that produceth fellowship and communion after the sless; so likewise, and much more doth a spirituall union produce a spirituall communion and fellowship; a fellowship and communion with the Father and the Son, in all his administrations, in all the ways and acts of his providence, civil or spirituall: the spirituall Christian enjoyes God in all, 1 John 13. Our sellowship is with the Father, and his Son Jesus Christ. (Christ and the Saints from their union with each other)

1. They dwell together in the spirit, they are his house, and he dwels

in them ; the Temples of the holy spirit , and they dwell in him ;

they who dwell in God, dwell in love.

2. They eat together in the spirit. Eat, O friends; drink, yea, drink abundantly; the Lord takes as it were spiritual satisfaction in his Saints, and they take spiritual satisfaction in the Lord; it is their life to live in the enjoyment of him.

3. They walk together in the spirit, they have their garden and

galleries, and pleasant delights.

- 4. They talk together, and commune with each other in the spirit; the Lord he makes forth himself in the spiritual discoveries of his love to his Saints, and then they are carried forth to tell him of it, to admire him in it, and to praise him for it; and thus there is many a sweet conference and heart-discovery between the Lord, and a spiritual Christian, which makes the soul to revive within it self.
- 5. Christ and the Saints lie down together in the spirit, and take their fill of love each with other; they fleep, as it were, in the bosome of each other, and so they rest themselves in love. And this likewise produceth fellowship amongst Saints, a fellowship in spirituals, fellowship in temporals, And they continued in the Apostles doarine, and fellowship, in breaking bread and prayer, and breaking bread from house to house, being filled with gladness and fingleness of heart, Acts 2. And they who beleeved had all things common; a community as well as a unity; that is, so far forth, as need is, and cals for it; fo in gifts, fo in all things, I Cor. 3. 22. All is yours, Paul, Apollo, and Cephas. And Secondly, the knowledge of this spirituall glorious Oneness with the Father produceth an exceeding earnest defire in the foul enjoying of it, to live more and more in that glory. What is the reason Professors content themselves to be so low, so carnall in their minds, but because they were never acquainted with, nor enjoyed higher things? but the Apostle who had seen and tasted of that glory, forgets all behind, and preffeth forward; if so be, that he might obtain the resurrection of the dead, Phil. 3. and apprehend that for which he was apprehended, that love, that grace, that God who had apprehended him. Certainly, that foul who hath once tafted how good, how gracious the Lord is, in the spirit, can never be latisfied with the knowledge of him, in the letter. 3. The knowledge of the spirituall union with God, produceth an acting more in and after the spirit of God : How doth the creature fet it felf awork, and acts it felf even in the letter of the Gelpel, as well as formerly in the letter of the Law, for want of know-Edg3

ledge of the union in the spirituall power of the Lord; although without Chrift, that is, not being acted by Chrift, we can do nothing; the Creature being unacquainted with that spirituall myffical union with God, acts himself in the things of God. 4. The knowledge of this spirituall union with God, produceth the killing and crucifying of that earthly part : nothing kills and destroyes the flesh, but the growing up in the spirit. Oh I how would the foul many times be content to undergo any thing, fo it might be rid of pride and felf, and those fleshly corruptions? and why? it is the growing up in the spirit, that destroyes the flesh : the more you live In and after the spirit, the less after the flesh, s. It is that will help us to know Christ and the Saints ; the more in and after the spirit, the less after the flesh, and so will produce a more spirituall communion amongst all the spiritual Saints of Jesus. 6. And lastly, it is that will make the thoughts of a change exceeding sweet, because the soul lives in expectation of a glorious freedom, from fin and forrow, and a full perfection of spirituall and eternall glory; therefore it can be contented to be diffolved, and to be with Christ, which is best of all, where it shall for ever live in the continuall admiration of, and glorying in the spirituall enjoyment of God, whose work shall be everlaftingly and fully to enjoy, and freely to fing praises unto the Lord.

SECT. VII.

Wherein is declared what the Law is, and what the Gospel is; with the difference between them both in the Letter, and in the Spirit.

THE Law in the Letter is a rule of Life answerable to those moral principles of nature left in man since his fall; the substance of which Law, was written in the heart of the first Adam, and was contained in that Verbal word; In the day thou eatest, thou shalt die the death. Man having yet the principles of that law remaining in him; God having by the promised Messiah; given a farther being to mankind in the world, he gives forth the righteous Law more at large in the letter, that so his creatures might have a rule in the Letter, to walk by, and likewise might be the more sensible of the loss of both; that principle and power they had once in Adam, given anto them; and likewise with it given; though not the same power, yet the same promise of externall life in the Land, God gives them, 2. The Law was that by which sin came: that is, by which sin became sinfull;

finfull; For it is true, had not God given a Law, yet man would have been ading comrary to the pure mind of God: therefore he gives a Law, that fin might become out of measure finfull, and it was added, because of transgression; for where no Law is, there is no transgression; For by the Law, was the knowledge of sin, and so it was an administration of death, both in the hands of Adam, as

well as Mofes, 1 Ger. 3.6.7.

3. The Law in the letter was an Image or Character of that foirituall righteousness God intended to bring in by Jesus Christ; as Adam was an Image of that spirituall perfection God intended to make his partakers of in the spirit by Christ 3 So this Law in the letter was a rule answerable to that moral principle of righteousness in Adam, and a Character likewise of that spiritual righteousness that every beleever attains in Christ; the righteousness of the law in the letter, was not that beleevers injoy in Christ; but that righteousnels Adam injoyed in his state of innocency. It was not the righteoulnels of God; but a Character of that righteoulnels, holinels and purity, that all beleevers are made partakers of in the spirit; It was not that righteousness, by which God intended to give life and glory eternally; but such a righteousness, which had externall promifes annexed unto it; For , if there had been a Law given , that could have given life, then righteousness had been by the Law. Wherefore I conclude, that the Law in the letter was but a Character of the spirituall righteousness of God, which is the life of the Saints, and that by which God never intended to justifie any to eternity: for the law in the letter killeth , not juftifieth ; but the fpirit giveth life, 2 Cor. 3 6. The law was given to Adam in the letter, and Moles was the Minister of the law in the letters but Christ is the Minister of the law in the fpirit : Therefore Mojes faith himfelf , A Prophet Shall the Lord your God raife up unto you, like unto me; him fall you bear in all things, A &s 3.22,23. Deut. 18. 15.

Object. It is faid, Rom. 15.8. That Jefus Christ was the Minister of

Circumci fion.

Answ. True, he was the minister of it for the truth of God, to confirm the promises made unto Abraham; he was a Minister of it, so as to fulfill the truth held forth in it? So the word Minister, (Diaconos) fignisses; God having promised Christ to come of the seed of Abraham, he gives forth circumcisson, and divers other Ordinances, as Types representing him; and he is the Minister of all, to all and sulfill all, and to be the substance of all those Types for the truth of God; else God had not been true in his promises, neither had salvation been obtained either by the Fathers, to whom the promises were made.

made, or the Gentiles, who were afar off, and likewise included in the promises; Therefore he was the Minister of circumcision for the Truth of God, to consirm the promises unto the Fathers, and likewise that the Gentiles might glorifie God for his mercy; Not so much a Minister in the giving forth of it, but in the sulfilling of it; which gives occasion to the Gentiles to rejoyce and praise the Lord.

Obj. Paul applieth the words of Moses in the Law, Deut. 30, 12, 13, 14. Rom. 10.6, 7, 8. to be the righteousness of saith; the righteousness

of Faith speaketh on this wife.

Aufw. It is true, that Christ and the righteousness of the Gospel was included in the Law. There was a literal or external righteousness expressed in the letter, to which were external promises annexed: but there was a spiritual and internal righteousness included, which only believers were made partakers of, which was a righteousness brought in by Christ, and obtained by Faith, which is the law in the Spirit, or that spiritual righteousness of God, that believers are made partakers of; which is the second thing propounded, what the Law in the Spirit is.

Secondly, The Law in the Spirit, or the spiritual righteousness contained in the Law, as you have already heard, is the righteousness of God, which every believer is made partaker of. Note these two

words for the more full clearing of it.

First, That there was a spiritual righteousness included mystically in the letter of the Law, which none ever faw into; but those spiritually enlightned. Paul had experience of it, Rom. 7. 14. For we know that the Law is spiritual, but I am caynal: The Law in the letter was not spiritual: For the same Apostle could say, that he walked concerning the righteousness of the Law, in the letter, blameless, Phil. 3. yet he calls it a fleshly walking: If any man had cause of glorying in the flesh, I much more; And he faith, he was alive once without the Law; but when the Commandment came, fin revived, and I died, Rom 7.9. alive without the Law, in the letter : by that it was he judged himself to be alive; he walked concerning that, blameless; but when the Commandment came; that is, when the spiritual righteousness of the Law was unfolded, which was no less then the righteoulnels of God ; then he law how short he came of that righteoulness : he was yet but in the letter, in the flesh, and not in the spirit; Then fin revived, I died.

Secondly, that this Law in the Spirit, is that spiritual righteousness of God that believers are made partakers of, 1 cor. 3.6. The letter killeth, but the Spirit giveth life. The letter killeth, the letter requireth

and fo the very letter of the Law did kill. So at first it killed Adam and all his posterity; and so it killed the Jews, being given forth in a more large way; for it was the administration of death: but the Spirit giveth life, viz. the Lord Jesus, the spirit and substance of the Law, both Moral and Ceremonial; for the first man was made a swing soul, to answer a Moral rightcousness; the second was mode a quickning spirit, to give life to those dead in the first Adam; And as the Father hath life in himself, so hath he given to the Son to have life in himself; and he quickneth whom he will, John 5. The Law in the letter killeth; the Law in the Spirit quickneth: Therefore Christ saich, I came not to destroy, but to save, Joh. 12. 47.

Secondly, what the Gospel is; There is likewise the Gospel in the letter, and the Gospel in the Spirit: The Gospel in the letter which properly doth significe glad tidings; and this Gospel is to go forth among st all; but none are made pattakers of it in the Spirit but believers: All are made pattakers of it in the letter; it is glad tidings to all, and that in a double sense. I. It is glad tidings to all; for all have a being by it: it is that which hath made peace for all; an ex-

ternal peace, in taking away that present curse.

Secondly, It is that wherein internal and external peace is held forth, and propounded to all, which is glad tidings; none are exempted in the letter, till they exempt themselves through un-

belief, and so judge themselves unworthy of eternal life.

Secondly. There is the Gospel in the letter likewise, as it is a Gospel of spiritual Peace and Reconciliation. And thus every believer receives it first in the letter, through the power of the Spirit, and this is Christ in the flesh, dying upon the Cross, taking away the condemnation of the Law in the letter. And this is that answers the guilt of fin in the natural conscience, a visible satisfaction for a literal transgression; This was Gods way to take away fin; and this is the first discovery God makes of himfelf to a finger, because he is pleased to conform himfelf to that way that might best suit with our understanding, and so by degrees to draw us up more in the Spirit unto himself; and this is the Gospel in the letter, answering the Law in the letter, and the conscience troubled through the sence of sin, which is the first knowledge of Christ; and is (indeed) but a knowledge after the flesh; and so is in the esteem of the Apostle, but a carnal knowledge (that is) being compared to the spiritual knowledge: therefore the Apostle faith, I Cor.3. I connot write unto you as unto spiritual,

but as unto Carnall, even as unto Babes in Christ. Note, I do not speak thus of the knowledge of Christ upon the Crois, and the application of it, taking away the guilt of fin, as a low and flight thing in it felf : For first, it is Gods way to satisfie finning souls, & so none ever partake of mercy, but by this way. Secondly, it is that being wrought by the spirit of Christ, brings souls under the denomination of children, I Job 2.12. Thirdly, it is that by which the foul injoys much joy and peace; who so hath obtained it from the Lord, hath obtained a good degree and much boldness in the spirit. Yet fourthly, God usually by this way, brings fouls up into a spirituall union with himself, and in comparison of the souls injoying of God in Christ, the Scripture cals it a carnal or fleshly knowledge & doubtless many may attain the knowledge of the Gospel in the letter, & may own a dying Christ upon the Cross, and yet it be but a humane faith, a literal Gospel, and never truly known in the spirit. But those who are brought to the knowledge of and believing in Christ dying upon the Cross, by the faving work of the spirit, shall grow up in the more spiritual knowledge of him.

Secondly, the Gospel in the spirit is the righteousness of God imparted in the spirit to the believer; it is the making of the believer partaker of the same nature, of the same spirit that was in Christ The Gospel in the spirit is the same as the Law in the spirit, and represents the spiritual righteousness of God, with which he intends to cloath his people, and it is called The righteoufness of God in Christ, 2 Cor. 5. As there was a literal transgression of the Law ; so there is a Gospel in the letter, to answer it, and a Christ dying upon the Cross. As there was a spirituall righteousness included in the Law, so likewise is there a spirituall righteousness in the Gospel, that is, in Christ, they are both in Christ; the former righteousness is the knowledge of Christ without, as dying, and satis. fying : the second is the knowledge of Christ spiritually formed in us, which is here done in part, and we shall in the conclusion be wholly changed, and swallowed up in that spiritual righteousness. And indeed here lies the great mysterie of the Gospel in these three particulars.

1. God in Christ, I Tim. 3 16. 2. Christ spiritually in the Saints, christ in you the hope of glory. Col. 2.27. 3. That full spiritual change into the spirit at the last day, I Cor. 15.15. So that this is the glad tidings of the Gospel in the spirit, not onely that we are made one with God; but likewise that we are made one in God; he dwelleth in us, and we dwell in him; and we now serve no longer in the oldness of the letter, that is, with our old nature, in the old letter, given forth to Adam, and by Moses to the old end, the obtaining of righteous needs; but in the newness of the spirit, that is, the renewed mind

by

by the spirit, to a new letter written in the heart, to a new end, to glorifie the name of our Lord Jesus, and to declare our conformity to him in the spirit. That this is in the Gospel, in the spirit, which the Lord Jefus brings up his unto by degrees, the Scriptures in the fpirituall understanding will declare not onely for conformation, 2 Cor. 5. 16. with Heb. 10 19, 20. In the first, the Apostle faith : Henceforth we know no man after the fielh; yea, though we have known Christ after the flash, yet henceforth we know him no more after the flesh. Note, first there is a knowledge of Christ after the flesh, even of the Saints; Although we have known Christ after the flesh, yet know we him no more. Why? verl. 17. If any man be in Christ, be is a new creature, Christ is formed in him after the spirit, & he comes now to know a spiritual Christ within him, as well as a fleshly Christ without him. The second Scripture saith, we have boldness to enter into the bolieft, by the blood of Christ, by a new and a living way, that be bath consecrated for us through the veil; that is to fay his flesh: where likewise note, that the blood of Christ is but the way into the holiest, and the flesh of Christ is the veil, through which we enter into the holiest, that is, into the spiritual and heavenly injoyment of God. We come first to the flesh, and secondly to the spirit, the flesh being the way to the spirituall injoyment of him, where Christ is entred already in the perfection, and wil in conclusion draw all his spiritual Ones after him unto the same perfection, into the same glory.

Object. If this be the Gospel in the spirit, to know Christ no more after the flesh, and to live in the spirit, to look upon Christ as the way, in the flesh, into the spirit or holiest where he is 3 then what need of faith so much spoken of in the Scripture? the just shall live by

faith 3 and we are justified by faith, &c.

Anjw. 1. Faith may be acted not onely on Christ dying upon the cross, but in Christ living in the soul; that is, my believing that Christ is spiritually formed in me, as well as that he hath dyed for me; that I am justified in the spirit, as well as in the flesh; faith hath the same object in the spirit, as in the flesh to believe that Christ lives spiritually in the soul, and that it shall be swallowed up in the conclu-

fion, wholly in the ipirit.

the many of the state of

2. There may be often occasions to make use of faith likewise, while we are in this body of slesh; although the soul obtains a good degree of the enjoyment of the spirit from, and in God; yet there will be through the presence of corruption, some stir and trouble; and this God in his wisdom permits for ends best known to himself. The Apostle Paul, who lived exceeding highly in the spirit, sometimes in the third heaven, that is, in the highest discovery of God; yet he meets

meets with a thorn in the flesh, the meffenger of Satan to buffet him. that was, some strong lust in the fiesh, that might cause him to look down agrin: And the reason he renders, Let be sould be exalted above measure, 2 Cor. 12. For, the truth is, if God should cause any one to live alwayes in Heaven; that is, above all lufts and corruptions, in the highest discovery and enjoyment of God; he would be ready to be lifted up above measure (Experience teacheth us as much) ready to look upon all knowledge and enjoyment, believe it to be nothing but carnal; therefore he brings down Paul, that he might exercise faith, and live upon grace as well as others, My grace is sufficient for thee, my frength shall be perfected in thy weakness. So that notwithstanding this life of a Christian in the Spirit, yet there will be the use of faith always, either in the Spirit, or in the Letter? sometimes God brings a foul to live upon grace, as it was revealed by Christ in the flesh and brought home, and enloyed by the Spirit; when we are at home in the body, we are absent from the Lord in the Spirit; but when we are absent from the body, we are at home in the Spirit.

3. There is a continual use of faith and that of the most spiritual Christian with relation to the persection of our eternal enjoyments; for the saints do not only enjoy an oneness with God here, and stome much spiritual and internal glory; but saith believes, and hope expects that persection of glory hereaster, wherein it shall be persectly made like unto Christ, when thus wile body shall be changed, and made like unto his glorious body, which at present so acts to self even in the saints, which prevents them even of that persection of glory, which they by saith expect when the change comes: when corruption shall put on incorruption, and mortal shall put on immortality: when this natural body shall become spiritual; then shall be fully enjoyed what hath been by faith believed, and by hope expected; and of this hath the spiritual Christian a taske by the spiritual enjoyment of God here, although not as then so

fully swallowed up in that glory.

Object. But it seems that Christ in the flesh is the way to Justification and Glory, the way into the Holiest, which is Heaven it self, Where none shall enter till they are changed, but Christ who is entred al-

ready, Heb 9 24

Ausw. True, Christ is entred into Heaven it self only in perfection; but believers they enter likewise in part, viz. when they are got within the veil, that is to say, the stell; then they see into the spiritual mystery and mansions of glory unconceivable, and indeed unytterable, as the Apostle saith; and desire to live continually nually within the veil, If it might be, while they are here, yet they are raised up more and more in the Spirit: and in the conclusion, shall be for ever with Christ within all veils, which was best of all; as the law in the Letter was a veil to the Gospel, both in Letter and Spirit, 2 Cov. 3. '4. so is the Gospel in the sless veil through which, and within which all the Saints by degrees shall fully enter.

Question, what is the difference between the Law and the

Gofbel ?

Answer, The difference is both in the Letter, and in the Spirit; the Gospel in the spirit is the substance of that righteousness, spiritually included in the law, as the Type, Image, or Character of that spiritual substance the Saints are partakers of. Hence it is often called the Law in the Spirit; the Letter killeth, the Spirit giveth life; and I through the Law, am dead to the Law, that I might live unto God, Gata 19, that is, I through the Law of the Spirit, that is, the righteousness of God in Christ, am dead to the Law in the Letter, that I might live unto God in the Spirit, and not to the Law and felf in the Letter.

2. Difference is in the Letter of the Law, and so of the Gospel, and this is glorious 3 for the Letter of the Law requireth a righteousness that was broken; death seiseth on all by that means; the Gospel in the Letter holds forth a righteousness in Christ, sulfilling the letter of the law; so that what righteousness is in the law required, is obtained by Christ, and every believer is made partaker of it; and so the difference is, that the law prescribes a Rule, the Gospel sulfils the Rule, Mat. 5. 28. The law requires a righteousness, the Gospel sulfils that tighteousness, Rom. 10.3. The law was the administration of death; the Gospel she administration of life.

Queft. Is not the law in the Letter, a Rule to believers?

Answ. 1. Not as it was handed forth by Moles, from Mount Sinaize fo it was a killing Letter; But 2. As it was taken into the hand of Christ, and so satisfied, and handed forth by Christ, being turned into Gospel Rules, it remains a rule; so far as we are in the sless, I mean, in the knowledge of Christ after the stess but as God writes his Laws in the hearts of his people, and taketh them up in the spirit; so shall they live above the law, in the letter, even of the Gospel; yet not without, for they have it within them: it is in their hearts, and so they are a law unto themselves; Then the rule in the letter, is as a stay in the hand, or as a guide in the way, helping the soul up to the spirit; and then he walks not after the stess, but after the spirit, having the law of the spirit of

life within him, guiding him in the way of holines; and so that Scripture is made good; I John 2. The anointing which you have received shall teach you all things, and ye need not that any man teach you: and the spiritual man judgeth all things, yet he himself is judged of

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20 man, 1 Cor. 2, 14.

Application; To incourage the Saints in the power and spirit of Jesus to press forward after this knowledge, and enjoyment of God in the spirit : this was Pauls resolution , who had tasted of the spirituall discoveries of God (as deeply as any) to press forward after perfection, Phil.3. Forgetting things that are behind, not alwayes living below. The effects of it will prove very glorious, 1. It is that by which you shall be able with the more evidence of light and truth, to judge of things that differ ; the spiritual man judgeth all things. 2. It is that will make the life of a Christian exceeding glorious, carrying him through all difficulties with much spirituall joy. 3. It is that will put a period to all differences and divisions amongst the Saints. Divisions flow from our ignorance, and dwelling so much in the letter, I Cor. 3.3. Whereas there are among you divisions and Brife, are ge not carnall, and walk as men? Those divisions, and that firife amongst the Saints about things in the letter, argue that they are exceeding carnall; but this knowledge of God in the Spirit, will as a mighty Gulf swallow up all those little differences, and put an end to all ftrife, both among particular Saints, and in the Nations, Ifa, a. 3,3.4. When once the mountain of the Lords bouse (which is his Saints) comes to be established on the top of all Mountains and Hills, that is, in the spiritual enjoyment of God, above all carnall and fleshly things; then shall all wars and divisions have an end, and not till then.

4. It is that will cause many a giorious Star to fall from Heaven; many who have acted much after the Letter, will upon the discoveries of the glory of God in the Spirit, fall from that light they seemed

to have.

SECT. VIII.

The matter of the Church, what?

THE Church of Christ may be considered either as more general, or more particular. 1. More generall, and then it includes the whole body of the Saints in the spirit; This of some is called the invisible Church; but to speak in the Scripture language, it may be rather called the generall or universall Church, the whole body of Saints

Saints in the spirit, called the mystical body of Christ, because of their fpitituall union with , and in Christ their head : This Church or affembly (for so the Greek Ecclesia properly fignifieth) we shall read of Heb. 12,22,23. Ye are come to Mount-Sign, and unto the City of the living God, the heavenly Jerufalem, and to an innumerable company of Angels, and to the generall Affembly or Church of the first born, and written in heaven, and to the spirits of just men made perfect; this is the Church that shall be made one in glory; the generall affembly of Saints, the spirits of just men, and it is that might be defired at present, that Saints Communion might flow more from their union in the spirit, and not alrogether from the union in the letter; this is the glorious Church of Christ and the knowledge of it in the spirit will cause Saints to own each other more in the spirit, 2. The Church of Christ may be considered more particular, or a particular body, or company of Saines in the vifible profeffion of the Gospel, walking in the enjoyment of Ordinances; ta. king particular care of each other, and building up each other in the faithjand of this Church we shall read frequent in the new Tefta. ments and this Church is likewife called the body of Christ, 1 con 12. 27. and it is not to be questioned, but that this practife is very commendable amongst Saints : and the knowledge of God in the Spirit, and of Saints in the Spirit, will not break or leffen the fellowship of particular Churches, but increase it, and make it to be more spiritual; for, questionless that which tends to the breach of communion and fellowihip amongst Saints, is not of God, for God is love and they who dwell in God dwell in love : it is that will increase love and this is the more excellent way, and that which in conclusion will swallow up all differences : yet one thing is much to be defired, that is, that there might be a generall union amongst the Saints, that those who are spiritual, might not be divided in the spiritual Communion, because of some literall differences about the use of ordinances, and the like. Oh that the Lord would help us to bear with each other in fuch things! why cannot Saints in the matters of difference bear with each other according to the Apostles rule ? seeing he that observeth a day, observeth it to the Lord; and he that observeth not a day, obferveth it not to the Lord, and both give God thanks.

Object. But our difference is in matters of Ordinances for the most part, which God commands, and hath given them to us as

priviledges.

Answ. True, yet they are such commands and priviledges as God hath given to His servants to lead them up to himself in the spirit e and what if some enjoy God gloriously in the Spirit without these,

and we find them spirituall, and walking answerable to the spirit of Christ; why should my conscience judge another mans Liberty? and why should not we hold communion with such in the spirit and in the letter too, in those things wherein there is a union? but the truth is, there is too too much erring at present upon both hands; the one judging it too carnall for any Saints to walk in the use of Ordinances; which is not a truth at present; the other judging it inconsistent with the Gospel, and the stare of a Christian to live without the practice and use of ordinances; a third fort there are that would submit to Ordinances, but want Administrators; and this is more carnall then either of the former, because they expect that to be in a creature which is only in God; but here should be a bearing and for-

bearing where the Spirit of Christ is,

A fourth fort there are who put Ordinances upon those not capable of them without any word at all in the letters, and this is the most carnall work of all, and savours much of the earth, and of an Old Testament-spirit, from whence usually the ground is brought; and it were much to be defired that the Lord would be pleased to enlighten their eyes, that they might have more spirituall apprehension of the Gospel, and the end of Gospel-Ordinances ; yet it should be the wisdom of those taught from above, to own any thing of God whereeventhey find it : and although it is true, there cannot be a Communion with, and in things never of God prescribed; yet the spirit of love thould fo temper our spirits, as that we should not bite and de-Your one each other; but that as many as are spiritual, though differing in some circumstantiall things in the letter, yet own each other in the Spirit, imputing those differences to the flesh; and this union in the spirit, the knowledge of it, will in conclusion bring all the Saints Into one spiritual way, Ifa. 35.9. And so they shall worship God in the Spirit with one heart, Zeph. 3. and so put an end to divisions, and dividing principles, which flow meerly from the flesh,

SECT. IX.

The spiritual Kingdom of Christ in his Church in the latter dayes of the Gospel, discovered.

The Kingdom of Christ hath alwayes been, and still is spiritual; but in the latter days of the Gospel it shall be much more spirituall and glorious then formerly, with relation to the subjects of its for the clearing of this truth in hand, note these 4. particulars,

I. That Chrift is a King.

2. Who are the subjects of this Kingdom.

3. That his Kingdom shall increase in glory and spiritualness in the latter dayes.

4. That his Kingdom is Spiritual, and not of this world.

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First, That Christ is King, I suppose it is unquestionable; all who own the Gospel but in the letter, confess as much in word; see a Scripture or two to confirm it, Psal, 2.6, the Lord, speaking of Christ, saith, Tet have I set my King upon the holy Holy Hill of Sion, notwith-standing the rage of men, yet Christ is King, and will raign; so likewise, Psal, 45, with Heb. 1.8, but unto the Son he saith, Thy Throne, O God, is for ever, and ever; a Scepter of Righteousness is the Scepter of thy Kings and the hath a Kingdom and a Scepter by which he rules; he is the Prince of the Kings of the Earth, a King of Kings, and Lord of Lords.

Secondly, Who are the subjects of his Kingdom; It is true, he is King over all; King of Kings, and Lord of Lords; he will rule over his enemies with his iron rod, and dash them to pieces like a Potters veffel; but he is in a more special manner King over the Saints, and in them he lives; and fo rules in them as well as over them; he is not onely King of Nations, but King of Saints ; Rev. 15.3. It is part of the Saints long of Joy; Just and true are thy wayes, O thou King of Saints; and in the Saints he raigns spiritually and powerfully; for In the day of his Power, he maketh them a willing people: the subjects of Christs Kingdom are a free people : the manner how Christ raigns in and over his people; and what are his Laws, I pass it in this place, and refer you to the Kingly Office of Christ, in my Book, Entituled. The Exaltation of Christ in his Offices : and so come to the third thing propounded; that is, That the Kingdom of Christ shall increase in glory, and spiritualness in the latter dayes: the glory of the Church in the latter dayes shall increase, and the manifestation of Christs Kingly power shall increase, Isai, 9. of the increase of his Goverment and Peace there shall be no end. The Churches glory shall confist of two particulars; that is, External, and Internal;

1. External; The Church shall enjoy much external glory, liberty,

and peace, even in the world, in the latter dayes.

Queß. Wherein shall the external glory of the Church confift?

And. I. In the abundance of peace and quiet, even from the men of the World, I/ai.66.12. I will extend peace to her like a River, and the glory of the Gentiles like a flowing stream: peace shall be extended, not only in the Spirit, but in the letter likewise; for the ground of this peace is rendred in vers. 15, 16. for behold the Lord will come with fire, &c. I/ai. 65. 25. the Wolfe and the Lamb shall feed together, &c. They shall not hurt nor destroy in all my holy Mountain,

faith

faith the Lord; God will take away the Wolvish disposition of men, that they shall live peaceably amongst the Saints; they shall not hurt

nor destroy, &c.

2. God will take off the spirits of evil men; he will make them thoop, and fall before the Saints. Mich. 7.16, 17. The Nations shall see and be confounded at all their might, they shall lay their hands upon their mouth, their ears shall be deaf, they shall lick the dust like a Screent, they shall move out of their holes like worms of the earth; they shall be affraid of the Lord our God, and shall fear because of thee. Thus will the Lord deal with his enemies in the latter dayes, will take away their Chariot-wheels, and cause them to drive heavil

3. God will give the Saints a good name, even amongst their enemies; they shall be high even in the thoughts of bad men, sa 65 15.

And ye (to wit, the Lord enemies) shall leave your name for a curse to my chasen: for the Lord will stay thee, and call his servants by another name. Formerly the Saints had a name of reproach amongst the wicked: if a man departed from iniquity, he made himself a prey; but the Lord will give his servants another name, even amongst their enemies, that men shall not bless themselves in their evil ways 3 but who so blesseth himself in the carth, shall bless himself in the God of truth.

4. God will make his enemies in stead of persecuting, to serve the Sints, Isai. 60.12. For the Nation and Kingdom that will not serve thee, shall perish; yea, those Nations shall be utterly wasted. Vers. 14. The sans of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall how themselves down at the soles of thy seet, and shall call thee the Citie of the Lord. Thus you see the Churches enemies shall not onely acknowledge the Saints, and contess them to be the Lords Citie, but how down unto them, and do them service.

3. The Saints shall be exceeding many, and that will adde to their externall gloty: Times have been, that to be a Christian indeed, would have been a wonder; and he that departed from iniquity, made himself a prey, and so was counted the off-scouring of all things; but now a little one shall become a thousand, and a small one a strong Nation; yea, the Lord will hasten it in his time, Isa. 60. 22. and 2. 3. Then shalt thou see and slow together, and thy heart shall fear, and be enlarged; because the abundance of the Sea shall be converted anto thee, the forces of the Gentiles shall come unto thee. This, with much more, shall be the externall glory of the Church.

Secondly, the Church shall enjoy abundance of internal glory in

the latter dayes : both is coming on apace.

Queft, Wherein shall the Churches internal glory confift?

Anima

Anfw. 1. In the abundance of spirituall light and knowledge; Much ignorance han possessed the souls, even of Saints, a long times a veil lath deen spread over all Nations, both Gentile as well as Jews but the weil shall be taken away , Ifai. 25. And I will faith the Lord destroy or freallew up in this mountain (that is in the Church) the face of the covering cast over all people, and the veil spread over all Nations. Such hath been the ignorance that hath overspread all People, and Nations, through the spirituall operation of the man of fin ; that the mysterie of the Gospel hath been hid as it were from us , and fealed up en with feven feals, a perfection of darkness, that none was found my to open; Humane Arts, and Creature wildom being fet awork, did but fo much the more darken it, and caft a veil, till at laft the Lord Jesus begins to open it himself, and will un. feal it by degrees, and cause the veil to vanish away, to the great glory of his spiritual! Ones; but to the great terror of all humanists, who were left without this spirituall knowledge of Christ. See the further confirmation of this truth Ifai. 11.9. The earth (hall be full of the knowledge of the Lord, as the waters cover the Sea. As ignorance hath as a veil bespread over all Nations : so shall the knowledge of the Lord go forth abundantly throughout all Nations, 1/a, 60, 17, 19, 20. Rev. 21.22,23.

Secondly, that which shall make for the Churches spirituall glory, shall be the enjoyment of a sull freedom from the guilt of sin; that which much troubles many a precious soul; and it was that the Apostle Paul was freed from, Rom. It was not received the spirit of bondage to sear again; but the spirit of adoption whereby we cry Abba Father. And this is that the Lord hath promised to his people in the latter day, Isai. 33. 24. And the inhabitants shall not say, I am sich; the people that dwell therein, shall be forgive their iniquitie. Sin is the cause of spirituall sickness. This cause shall be taken away: for they shall be forgiven their iniquitie, i.e. they shall live in the knowledge and enjoyment of it, and from henceforth they shall not say, I am sick, and the voice of crying and weeping shall no more be heard in her: for, the former things are passed away: there shall be no more sin nor sorrow, but everlasting joy shall be upon her head, and sorrow and sighing.

Shall pass away, Isai. 35.10.

A third thing that shall make for the Saints spirituall glory is, the knowledge of, and enjoyment of a spirituall Oneness with God in Christ, and each with other; although this be a glorious spirituall truth, yet it is that the Saints have lived exceeding short in the knowledge of it; the knowledge and enjoyment of it will be exceeding plorious to the spirituall Christian. What this union is, and wherein it consists,

confifts, I refer it to what hath been faid formerly in the glorious condition of persons in the second Adam, above the first. A 4th thing that will make for the Saints spiritual glory, is, a living above creatures and things, in the spiritual enjoyment of God, whom to enjoy is life; when all things below shall be nothing, when the foul shall be content to suffer the loss of all things, that Christ may be All in All; the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no Gally with Dares, nor shall gallant Ships pass thereby, Isa. 33.24. no need of rowing in creatures or things; no need of gallant Ships, of any thing to carry the foul up unto God, or to bring God in Christ, down to the foul; but the glorious Lord will be all, and in all, and the spiritual Christian shall live in the enjoyment of him, ver. 23. Then shall the tacklings be forsaken, or loused; they could not strengthen their Mast; they shall not be able, who defire it, to fail any further or longer in Ordinances, duties, creatures; but the great spoil shall be divided, and the lame take the spoil; the lame contemptible ones, they are the

people that are like to enjoy this spiritual glory.

A fifth thing that will make for the Saints spiritual glory, is, a spiricual and internal conformity unto God: they shall live up in the Spirit, and walk after the spirit, Christ will manifest himself spiritually in them : the light of the Moon shall be as the light of the Sun; and the light of the Sun shall be seven fold, as the light of seven days; the light of the Moon, that is, of the Church, shall be as the light of the Sun; that is, Christ the Sun of righteousness, who is both a Sun, and a shield; and the light of the Sun shall be seven fold, that is, Christ shall appear in the spirit to his, conforming them to himself in the spirit, which will appear seven times more glorious then formerly, when we knew him after the fleth Zich 12.8. He that is weak and feeble among them, shall be as Divid; that is, Christ; David shall be as God, even as the Angels of God before him : This is the glorious conformity that all the Saints thall have unto Jesus Christ in the spirit; and this glorious unity and conformity unto the Law of righteousness, is that will appear at the fi ft fight of it very terrible and dreadful to the fons of men, Cant 9. ver 10. who is the that looketh forth as the morning, fair as the Moon; clear as the Sun, terrible as an Army with Banners! fuch will be the strangeness of this glorious gruth, that it will not onely appear terrible and dreadful to the men of this world; but even Christ fets it forth himself with a note of admiration; not as if it were strange to him, but rather to discover her excellent glory; and (indeed) the Church will be worth a looking on, and her glory a feeking after, of all spiritual ones. 4. Par4. Particular, propounded for the clearing of the truth in hand, is g that the Kingdom of Christ is wholly spiritual, and not of this worlds that as formerly, so in the latter dayes, the glory of his Kingdom shall be in the spirit, and not in the slesh; it will be spiritual, and not personal: for clearing of it, I shall first prove it from testimony of Scripture. Secondly, by Spiritual Arguments, grounded upon Scripture. Thirdly, Answer such Questions and Scripture-grounds, which seem to hold it forth.

1. By testimony from Scripture, it is the word of Christ himself, My Kingdom is not of this world; that is, not a slessly, and external Kingdom over the bodies of men; but a spititual & internal one. The Kingdom of Heaven is within you: So likewise, 1 Cor. 5.16. There is no more knowledge of Christ after the sless, they are too slessly thoughts for a spiritual Christian. Secondly, it will appear by spiri-

tual Arguments likewise.

I. Argument. The spiritual presence of Christ with his Saints, is the most glorious presence. Christ will be most gloriously present with his people in the latter days, ergo, his presence, and so his Kingdom, will be a spiritual presence, and not a personal. The Major Proposition is evident from Scripture, that the spiritual presence of Christ is the most glorious presence : This Christ tells his Disciples when he was personally with them, John 16.7. Nevertheless it is expedient that I go away, for if I go not away, the Comforter will not come unto you: And therefore Christ tells his Disciples, John 14.26. That if they loved him they would not reason because he said he would go away; because his spiritual presence was the most glorious presence; and we fee it by experience, that the Disciples of Christ were most spiritual, and had most spiritual enjoyment of God, when Christ was gone from them in person, and they enjoyed him in the spirit. That the presence of Christ in the latter days will be most glorious; appears by all that have been formerly spoken, and I think none of light deny it; then the conclusion holds true, that the presence of Christ with his people in the latter days, wherein they thall enjoy most light and glory, will be a spiritual presence.

2. Argument. If Jesus Christ be known of the Saints no more after the flesh, but after the spirit; then his reign in the latter days of the Gospel will not be personal, but spiritual: but, he is no more to be known of the Saints after the flesh, as you have formerly heard, I Cor. 5. 16. Therefore his presence so, and his Kingdom will not be a

flishly, or personal presence and Kingdom; but a spiritual.

3. Argument. Spiritual glory, and spiritual enjoyment, is that which most of all suits with the Majesty and Glory of God:

M. John

John 4.22, 23, 24. Col. 3 1. 1Cor. 2.9, 10, 14. The glory of the Saints shall be spiritual, and their enjoyment spiritual in the latter days; spiritual knowledge, Isai. 11. and spiritual conformity unto Christ, Zach. 12.8. and spiritual joy, and rejoycing, Isai. 35.10. Ergo, the presence and Kingdom of Christ, in, and with his Saints, will be a spiritual Kingdom, and not a personal.

4. Argument. Christs Kingdom and presence shall be with all his people, filling them with spiritual glory, Isa. 25.7. He shall take away the weil spread over all Nations, and ver. 6. And they shall say, Lo, this is the Lord, we have maited for him. Christs personal presence cannot be with all his at once: therefore his presence and Kingdom

will be spiritual, and not personal.

Objections answered concerning the personal reign of

Chrift.

Object. 1. That Christ was promised to the Jews to come as a King, and they to this day expect him to come as a King to deliver

them from their captivity.

Anfw. 1. It is true, he was promifed to come as a King, Ifai. 9. 7. and so he came King, although not in outward appearance, Mat. 2. 2. where is be that is born King of the Jews? we have seen bu Star in the East, and are come to worship him. He was the King of the Jews when he was born; he was a Child, and yet a King. 2. He is King. of all spiritual Jews, For he is not a Jew, that is one outwardly, but he is a Few that is one inwardly: and Christ reigns spiritually in all his people, the Kingdom of Heaven is within you. 3. Christ will appear a spiritual glorious King to the Jews, the natural feed of Abraham, in the latter days, gathering them from among the Heathen, to kimfelf, in the spirit, and so will reign in, and over them in the spirit glorioufly, Ezek. 37. throughout : See ver. 24, 25. That they (hall be eathered in with all the beloved of God, by the (piritual working of Christ, and not by his personal appearing, is clear from this ground: They shall be gathered unto Christ, from the beholding of Christ crucified, and not from the beholding of his glorious personal appearing: Therefore Christ shall come a King, in the spirit, to his people, and not in the flesh : see Zach, 12. 10. They shall look upon him whom they have peirced, and mourn over him, &c. The eying of a pierced Christ, shall be the way of bringing in Jew, as well as Gentile.

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Objett. 2. Christ suffered reproach and shame in the flesh from his enemies : therefore, it is likely he shall be glorified in the flesh

before his adversaries.

Anfw. Christ shall without question be glorified in the presence

of his adversaries, and all Nations shall be gathered together before him, when he shall appear from Heaven in slaming fire, to render vengeance to them that know not God, and obey not his Gospel; but, whether Christ shall appear personally, or in any personal form, will be a great question: but with much spiritual power manifesting himself to the salvation of his people, and to the consusion of all his, and his Churches enemies, Mat. 5. 25.

Object. 3. It is said, Rev. 20. 4. That those that had been beheaded for the testimony of Jesus, and for the Word of God, that had not worshipped the Beast, nor his Image, nor received his mark in their fore-heads, that they lived and reigned with Christ a thousand years, and the rest of the dead lived nor

again.

Answ. For clearing the mystery of this Scripture, it will be requifice, first, to set down the things afferted from hence. Secondly, to unfold the mystery intended, which will answer the things afferted; the things afferted hence, are these. I. That Christ shall reign a thousand years personally. 2. That all the Saints departed from the beginning of the world, shall be raised, and come and reign with him. 3. That the wicked shall not be raised, till after the thousand years be sinished.

For answer unto, and clearing of the truth,

1. I conceive it to be a glorious truth, that Christ shall come, and reign a thousand years, a long time spiritually in his people; but not personally amongst his people: that Christ shall reign thus gloriously, see not only this Scripture, but Rev. 11.15. And the seventh Angel sounded, and there were great voices in Heaven, saying, the Kingdoms of this world are become the Kingdoms of our Lord, and of his Christ, and he shall reign for ever. Thus, you see, Christ shall have a Kingdom; and for the time of it, it is said Rev. 20. to be a thousand years; and in Isai. 60. to be many Generations, I will make thee an eternal Excellency, a joy of many Generations.

Object. But its said, Rev. 11. 15. That the Nations and Kingdoms of the world are become the Nations of Christ, and he shall reign for ever; therefore it seems that his Kingdom shall be per-

fonal.

Aufw. The Nations and Kingdoms of the world, may be faid to be the Nations and Kingdoms of Christ in a two fold respect and yet Christ not reign personally; and this the Scripture clearly holds forth.

r. In respect of the abundance shall be converted unto Christ in all Nations, that in comparison of what hath been formerly: the Nations and Kingdoms shall become the Kingdoms of Christ, 1/a, 66.

19, 20, 60. chap. from 5. to 12. verfe.

2. Christ may be said to be the King of Nations, in respect of the ruling of his Saints over their enemies; for in this Kingdom of Christ shall the enemies of Christ be subjected, and shall serve the Saints; the Nations that will not serve thee shall perish, and Christ reigning in his Saints over them, may be said truly to reign over them, Pfal. 149.7;8,9. Rev. 2.26,27. Rev. 5.10. Thus the first affertion in pare is truth, christ shall reign a thousand years, that is, many Generations; but it will be spiritual, and not personal.

2. Aftertion from thence, is, that all the Saints from the be-

Chrift.

Anjw. For the clearing of the truth in this Scripture, which will answer this affertion, confider, 1. What is meant by the beheading for the witness of Jesus. 2. What is meant by not receiving the mark of the beaft. 3. What is meant by being railed, living, and reigning with Christ. 4. What is meant by the not living of the rest of the dead, until the thousand years were finished. I. What is meant by be-Ing beheaded for the witness of Jesus: It is a spiritual beheading such a beheading, as all the Saints who shake off Antichrists badge and yoke are like to meet withall; Christ is said to be head of the Church. and the head of every man, that is, of every Saint is Christ now; when the Lord discovers the evil of Antichristian ways to his people, and they forfake it, they durft not receive either the Image name, or mark of the Beaft ; they shall presently be beheaded by the Beaft, that is, they will condemn them as those that forsake Christ, and cry out unto them, that they are revolted, that they are Sectaries, Hypocrites, Hereticks, &cc.

And thus they behead the Saints spiritually, and that for the restimony of Jesus, because they cannot but declare the things that they have seen and heard from him, which will overthrow and ruine all things contrary to himself in the end, a. What is meant by a recei-

wing of the Image or mark of the Beaft?

Anis. By the Image of the Beaft is meant that likeries that it bath kinto the first Beaft, who seems to receive a deadly wound, being compared with Chap. 13 1 1: to 16. that is, this Beaft seems to make a change, he speaks great words, his look is more from then his fellows; he thinks to change times and Laws, yet when all is done, it is but the image of the first Beaft, the exercise of the same power, the

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fame wisdom in the things of God, the same worship for substance, it is all the same in substance, and it is but the number of a man, all of the slesh; it is from below, yet such must the worth, and the excellency of it be for a time, that whosoever will not receive the Image of the first Beast, and account it something too, is likewise to be beheaded, and not to be suffered either to buy or sell amongst them; and many a Saint is like to be given into his hand, & he shall prevail over them, but it shall be but for a time, times, and the dividing of a time, and then the Kingdom shall become the Saints, Dan. 7. 2. The Image is that internal spiritual principle from which the Beast acts; for none can truly follow the Beast, but those who have received this Image, that is, who act from the same principle, those are acted, who act for, and from the man of sin, and it is called an image, because it ressembles Christ, both in the internal, as well as the external part; yet acts from his own wildom, by its own power, according to its own

mind, to its own end, and this in all refembles Christ,

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Now these who refuse this Image in the spirit, and cannot be contented with a wisdom like Christ, a self-acting in the room of Christ; a rule short of Christ, and end besides Christ: from hence casting off this Image, is carried on in another track then before they come to be beheaded for Christ, because they cannot receive the Image, who is the Antichrift in the fpirit, and not Chrift; so that here is not only the Image of the first Beaft, with relation to pattern and power, but likewise in relation to Holiness; the first will be for Christ, and so the second, yet are both but Antichrist. 2. What is meant by the mark of the Beaft in the fore-head, and in the right hand; by the mark in the tore head, is meant the visible profession of Antichrist in the external part, those that would not visibly profess the ways of Antichrist : or in the right hand; that is, to act for him; thefe were denyed to buy or fell, Chap. 13.17, to fell, that is to preach the Gospel; for Antichrist under the notion of preaching the Gospel, sels his wares, but a time is coming that none will buy their wares any more, so they deny any who own not the Image, name, or mark, to fell; hence they may examine those who preach upon such and such intergatories; and if it appear that they deny the Image, name or mark, they may not fell, that is, give forth freely what God communicates unto them, when others fel or buy, that is, partake of any spiritual good amongst them, if they could prevent it, and those were beheaded for the witness of Jesus, but they were at last raised, and lived with Christ a 1000 years, that is raised up from their low condition, taken up into Heaven in the light of their adversaries, and lived with Christ in the spirit, reigaing triumphantly over all spiritual enemies, self, fathan, M 3 Worlds world, and those Merchanes that sell all (yea the souls of men too) shall be weeping and crying, alas! alas! Rev. 18. when the Lord shall make good that word of truth, Isai. 66.5. Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that beheaded you, that cast you out for my names sake, said, let the Lord be glorified; that is, (it tends to the Honor of God to behead, and to cast out these men) but he shall appear to your joy, you shall be raised up with Christ, and I will give you a new name, but they shall be ashamed.

Object. John saith, the Saints that had not worshipped the Beast (he speaks in the Preterplupersections, therefore it seems not to be the Saints raised, who at present were beheaded in the mystical sense, but

the Saints that had been beheaded in the literal sense.

Anjw. First, it is the nie of the spirit, or the spirits Language, to deliver it felf in dark and myftical termes; fo the Apostle faith in another case, I Thef. 4.5. that we which are alive, and remain till the coming of the Lord, &c. the Apostles speaks of, we, as if he had intended the Theffalonians and himself, which was least intended; but the Saints, who being all one in the spirit, and but one myflical body in Christ, while there are any Saints in the world, the Apostle makes it to be all one, as if he and the Thessalonians were then, and so delivers it in the present tense; when we might have faid rather, to fpeak after the manner of men, then they which shall be alive at his comming, &c. as in Rev, the word might have run thus ; and so questionless, it is to be understood; then they that were beheaded for the witness of Jesus, were raised, or lived, and reigned with Chrift, as the sense of the former; then they that shall be alive at the comming of the Lord, shall not prevent them which are afleep; so that the spirit of God, might as well deliver a truth, which is in the Present tense, in the Preterpluperfed tense ; as a truth in the Present tense, which was in the Future; and yet is, all to exercise the mind of him that readeth, and to let us know there is mystery in the Gospel.

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Secondly, very few Saints have been beheaded in the literal fence: those that have dyed for Christ, have dyed other deaths, and not beheaded; therefore, we cannot understand in the Letter, but

In the foirit.

The fourth particular propounded, was, what was meant, in that the reft of the dead were not railed, until the thousand years were finished; that is, none that had been bodily dead, Saints, or wicked, good or bad, were railed, till after the thousand years were finished, and then you shall see the resurrection of all, which is called the see

cond refurrection; the first is called a resurrection, and the first refurrection, because it shall be a resurrection from shame and disgrace in the world. And secondly, it shall be a glorious resurrection in the spirit: this first, all the saints have in some measure been partakers of it. Thus it appears that Christ shall have a Kingdom, a glorious, a spiritual One.

Queft. But when shall this Kingdom be ?

Answ. It it already begun in the spirits of Saints. The Kingdom

of Heaven is within you.

2. I believe that the time of the thousand years, which is a more glorious efface in the spirit, is not yet begun : but the beginning of that time shall be when the seven seals are fully opened, and the seven Trumpets fully founded, and the feven vials poured forth, they being but effects of each other; the opening of the feals, occasions the found of the Trumpets; the found of the Trumpers occasions the Viols; the opening of the Seals, the unfolding of the Mysteries of the Gospel, (which have been hid, Rev. 5, 1, 2.) As light breaks forth, the Trumpets found, the fervants of Jesus preach forth the Mystery of the Golpel, in the power and purity of it, which occasions the viols of wrath to fall upon the Antichriftian eftate, both in the Spirit, and in the Letter; which work is now adoing. (Walt the Lords time, and it will come on apace:) But first, we are yet like to be given into the hands of the little horn, who changes times and laws ; the two witnesses are yet like to be slain, and to lie dead 3 days and a half; and the Woman cloathed with the Sun, to be driven into the wilderness for a little space, a time, times, and half a time; the beaft with two horns like a Lamb, hath yer a little time to make use of his power; perswading them that dwell in the earth, to make an Image to the first beaft; and that none but those who own it, shall buy or fell with them ; the Saints beheaded under the Altar to wait a little time, before they be railed up to live with Christ a thousand years: but it is not long, the Vision is for an appointed time : in the end it will speak, and not lye; it will come, and not tarry : the first thoufand is almost past, the second and third are coming on apace; and all the Nations and Kingdoms in the world, will come apace to be the Kingdoms of the Lord, and of his Chrift, and he shall reign for ever; their lives shall be prolonged for a feason, and a time; and other Scriptures are alledged for a personal reign of Christ, as the Rone cut out of the Mountain without hands, Dan. 2. that is, the glorious power of Chrift, by weak means, subduing all Antichristian enemies, without his Saints, and all Antichriftian things, by his Spirit, within them; So that in Dan: 7. 10. the glorious company of M 4

Saints attending on Christ in the Spirit, which shall be fulfilled at the raising of the two winesses up into Heaven, in the sight of their enemies, Rev. 5. 10, 11. This is the first glorious work of the Lord Jesus, in, and amongst the Saints: the Lord reigneth, let the Saints rejoyce: the Lord reigneth, let the world tremble, see Zach. 14. 5. The Lord our God will come, and all the Saints with him, that is, Christ will come in the Spirit, and all the Saints will appear glori.

oully in him:

A word of application: First, if this be truth, that the Kingdom of Christ is a Spiritual Kingdom, and not of this world; this may inform us how far, besides the Gospel in the spirit, and truth of it, those men are, who make the Kingdom of Christ to be meerly political, and a state-Kingdom, who turn the world by a humane power into the Church and Kingdom of Christ (as they say) and Christ must have a worldly carnal Kingdom, no better then the Kings of the earth enjoy; or else he shall have none at all : ic savors exceedingly of the earth, and ere long thicher it must return. 2. This could encourage the Saints to press forward after the knowledge of God in the Spirit, that as the Kingdom of Christ is spiritual, and not of this world; so may the Saints Kingdom likewise be in the Spirit; and so all their enjoyments may be spiritual enjoyments: this is that will make the foul fat, and wel-liking in the Lord; fill the foul with joy and peace, which the world is not acquainted with ; their eyes never faw it, nor their hearts conceived it; neither are they like to fee it, unless the Lord make them spiritual.

SECT. X.

Of Death, Resurrection, Judgement, and the state of the Saints after Judgement, eternally with God.

First, of Death: It is appointed for all men once to die; Dust me are, and to dust me must return; and therefore it behoves us to expect it: All the days of mine appointed time, will I wait, till my change come? Death is certain, although the time be uncertain: it is, that none are in a common and ordinary way exempted from, unless those Saints who alive at the last coming of Christ; they shall be changed in a moment, in the twinking of an eye, I Cov. 15. 51, 52. and so shall be caught up in the Spirit, to meet the Lotd in the aire, I Thes. 4. 17.

Secondly, of the Resurrection.

That there shall be a resurrection of the Body at the last day, is evident, Fohn 5.28, 29. John 11. 24. with 1 Cor. 15. throughout, Rev. 20. 12, 13. although this truth is by some denyed, and by others, too carnally looked upon 3 some thinking, that our bodies of slesh shall be raised in the same form, in which it dyed, others that it shall be spirituall, yet question whether it shall be of the same substance 2 therefore, it will be necessary to consider two particulars for the clearing of it. First, by what power we shall be raised, Secondly, with what bodies.

I. By what Power.

Anfw. 1. By the same power, by which Jesus Christ was raised; which was by the power and spirit of God : he was declared to be the fon of God with power by his resurrection from the dead, Rom. I. 4. Secondly, by the same power and spirit the Saints are enlightned and raised from the spirituall death of fin, and self, which is the same power, by which the body of Christ was raised; so that when we fay we are raifed by the refurredion of Christ in the spirit, that is, by the same power, by which Christ was raised; therefore the Apostle desireth to know the power of the death, and resurrection of Christ, Phil 3 10. by the same power and spirit shall our bodies be raised at the last day, Rom. 8.11, 1 Cor. 15.13,14,15,16. this being a truth, that they shall be raised by the same power; it may somewhat direct us to the form in which they shall be raised, which is the second particular, that is, in a spirituall form, not in a fleshly 3 for as the spirit of Christ raiseth us up in the spirit while we are here, so shall it raise up our bodies in the spirit at the last day; it is sown a naturall body, it is raised a spiritual body; our vile bodies shall be changed and made like his glorious body, he took upon him our form, that so we might be brought into his form, for when he shall appear we shall be made like unto him, the substance of our natural body raised in spirit.

Of judgement; It is appointed to all men once to die, but after this the judgement; when all men shall be called to an account before him (to wit, the Lord Jesus) there to give an account for all things done in their bodies, whether good or bad, Mat. 25, and so God in this way will acquit his Saints and clear them before the world, although this is not their life; neither that in which they appear, Mat. 25.

36,to 40.

Fourthly, of the estate of the Saints after Judgement, it is fiest, ever to be with the Lord, beholding his glory, I Thes. 4.17. John 17. 24. and in his presence will be sulness of joy, And 2. at his right hand

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Christ who is our life shall appear, we shall appear with him in glory, all shesh shall be swallowed up in spirit, and our bodies shall be changed, and made like his glorious body; all things that offend shall be done away, and we shall be made eternally one in the Father, and in the Son, and in the Spirit; one in eternity, one in enjoyment, and one in glory, this for the Saints is enough to know; besides, what shall be, we do not know, it is an height and depth, a length and bredth unsearchable. Oh the unsearchable riches of Christ! what the Saints do enjoy, what they shall enjoy, swallows up the spiritual Christian in the beholding of it: hence let us continue searching after an higher measure of the height, depth, bredth, and length of his love, which passed the tree shall we be able to see and say that his wissenseas we suggested that his wayes pass sinding out.

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A brief discovery of Antichrist, both in the Mystery, and in the HISTORY.

By THOMAS COLLIER. 1647.

For my more clear proceeding in the discovery of the man of Sin, five things are considerable.

- 1. What Antichrift, or the man of Sin is.
- 2. What his Reign.
- 3. What Shall be bis discovery.
- 4. What his raine.
- 5. When his ruine (hall be.

SECT. I.

What Antichrift, or the Man of Sin u.



Ntichrist or the Man of sin, is to be considered either in the spirit, or in the Letter. 1. in the spirit, Antichrist signal one seemingly for Christ, yet indeed is against him, and so is but a man of sin, a Son of perdition; and this he will appear to be, both in the Mystery, and in the History.

r. In the mysterie, or spirit, and in this he hath taken hold of every man, especially in these latter dayes; yet tis true, much time hath been spent by many, to find out this man of sin, who he is, and for the most part they ascribe it to some particular man, never looking at the mystery, or root of iniquity, which is not in the first place, a man, but a wicked thing in man, and this, for want of a spirit of discerning, we

have not seen Antichtist in our selves, but have cast him upon others, and so miss of the thing, or at least, most strike at the top boughs, and are ignorant of the root: Now Antichtist in the mystery, or spititual and internal part; It is a confederacie between Satan, and the deceitfull heart of man, transforming himself into an Angel of light: nay, into the Son of Light; and while nothing less then Christ, and Christian will satisfie; he will be the Christ, or at least the Antichtist, in stead of Christ, to deceive souls.

For this was and is the last, the greatest and most deceiving stratagem that ever Satan made use of to ruine souls; that where he cannot content souls but they must be Christians, he can be content with that, so he may be the Christ: hence he is called the man of sin, the Son of perdition, that wicked deceiver, 2 Thes. 2. It is not Satan asting in a carnall and silthy form of siesh, but in the most refined part of the sirk Adam; so he keeps the creature in the first Adam still he cares not.

1. There must be a reformation that it shall enjoy, provided it be legally in the Letter, it must believe or else it cannot be satisfied, and believe it doth; but the ground must be built upon that first reformation, qualification, &c. wifdom is required to walk in Gods wayes, and so the knowledge of the mind of God; wildom must and may be obtained, provided it be humane, the wisdom of the first Adam that is enough : power of acting must likewise of necessity be obtained, a power shall be obtained but it must be a creature-power. and a creature-acting, under the name and notion of the power of Gods that is indeed and in truth condemned, though in name owned; there must now sometimes be a spiritual mind, and that enjoys likewise in its own apprehension, although hardly obtained; and indeed the highest pitch of spiritualness is but carnall to the spirituall mans enjoyment; this is a high pitch of spiritual mindedness where Satan dwels; to have felf-thoughts of reformation, thoughts to pray more, to walk more exactly, & to please God better; never thoughts of living out of its self more, and of living in the enjoyment of God in the spirit more; and spirituall joy that it shall have likewise, but it must arise from inlargement in ducies, humiliations, felf-actings, reformation, and all from felf; and thus Satan and the deceitfull heart joyns together to the delution of many a foul , and this is Antichriftian in the mysterie; the man of fin spoken of in Scripture, that comes with all deceivableness of unrighteousness; and well may be called a man of fin, an Antichrist, a mystery of iniquity; for in this shape he deceives souls, and they are never sensible of it, drawn in and never know it, untill everlastingly undone, and he hath his diversities of forms in this kind. I: If

I If the name of Christian will serve, and yet live loose and prophane; that they shall have, and there he will hold them. If there muft be a conformity to Christ, and a more zealous and conscionable walking to quiet the conscience, shall have it : he will go as neer unto Christ with the foul as may be, provided it rest it felf below: and thus, Christ faith, many shall come under this delusion, expecting life from duty, and it will appear to be but works of iniquity, of fing why? because acted by the man of fin, acted not from a right principle, nor by a right power neither to a right end; acting there must be; but not Christ acting. Hence it is, that though he will be a Christian, and so talks much of Christ, yet he denyes Christ to be come in the flesh, that is, in the flesh of his Saints; the spirit of Christ acting and working all things in the Saints (and they are sensible of it) and thus this deceivable man of fin carries on hoodwinkt to perdition many and many a foul. And now it is more wicked and deceivable, then when in its proper place, acting after the lufts of the fielh, Gal. 5.19, 20,21 then every one almost is sensible of it. 1. Hence it is, that Chrift faith, Mat. 12 45. The unclean spirit being cast out, that is, out in ics unclean form, it can no longer be owned, he is now content to come in when it is swept and garnished, prophanenels & filthiness is gone, and now he comes in a more refined form, perhaps legall reformation, as the present Pharisees to whom Christ spake, or else the name of Christian or the knowledge of Christ, after the fesh; but Christ faith the latter end of the man thus deceived is seven times worse then the beginning ; he comes in this refined form with leven worle spirits then himself, and so makes him seven times more the child of perdition than before. Oh then, how doth it concern every one bearing the name of Christian to look about themselves, if they are not deceived and deluded with this Antichrift under the name of Christ I seeing it is the high way of souls ruine, now in the dayes of the Gospel; for herein doth Satan declare himself to be the Mafter of arts in transforming himself into the son of light, and under the name of Christ, and Christian, to ruine souls. 2. There is Antichrist in the History or in the Letter, and this flows from Antichrift in the Spirit: now the foul being possessed with Antichrist, he grows up into some form, and now not only in the spirit invisibly, but in the letter more visible, he appears sitting in the seat of God, and he may be descrived principally under these three heads, as fitting in the sear of Christ and acting those things which properly belong to Christ.

1. In making Christians by a humane power, it being the proper work of God in Christ to make Christians; John 6.37.44, but now here is Antichrist will undertake the business, and so turns the world

into Christians or rather Antichristians, and pretend that they do the work of Christ too: when, if he did the work of Christ, he would rather keep off all carnall ignorant ones, and accept of none, untill made willing and spiritual by Jesus Christ; for Christ doth not onely own souls when they come, but first gives them a will to come, and that by a spiritual, and not a humane power. Hence it comes to pass, that there are so many carnall profane ones under the name of Christian, because made Christian not by Jesus Christ, but by men.

Oh that the Lord would be pleased to inlighten the understandings of these men betimes, that they might not walk in a way so directly opposite to the Gospel, and destructive to their own and millions of souls, in prescribing rules of worship, which is proper onely to Jesus Christ, to prescribe rules, and to carry through the soul

In ading according to these rules.

To prescribe rules; this belongs unto Christ, and whosoever undertakes it, puts himself in the room of Christ, and is the Antichrist; this is to exercise-creature wisdom in the things of Jesus Christ, and (indeed) to sit in the seat of God; it is the work of Christ in the spirit to help in prayer or any duty; we know not what we pray for as we ought, but the spirit helpeth our infirmities Rom. 8. It is Christ that helpeth both to see our want, and formeth by his spirit words within accordingly. Therefore those who prescribe forms and rules of worship, put themselves in the room of Christ.

Le belongs to Christ to give in power to act according to those rules; but Antichrist gives the command, and so carries on an ex-

ternal acting, and not according to Christ, but his own mind.

3. Antichrist may be discovered as sitting in the seat of God, not onely, 1. In making Christians, 2. In prescribing rules, but 3. In compelling all unto those rules; whatever Christ saith, that matters not; he himself will be the Christ, and must be obeyed; let Christ say what he will, and all that question his power, must be the Antichrist; for he exalteth himself above all that is called God, or that sworthipped; so that he as God, sitteeth in the Temple of God, shewing himself that he is God; and in all these particulars, there is a mysteric lieth, a mysteric of iniquity, that is iniquity hid under the name and notion of Christ; therefore so much the more to be dreaded.

To be a Christian, is accounted a gallant thing; and therefore, not himself only, but others likewise, look upon it to be a matter of much

piecy to make men Christians and cause them to own Christ.

Oh! but here lies a myffery of iniquity; many fouls made Chrift

ans by a humane power, are but Antichriftians, and fo under the name of Christians, are likely to be undone for ever, if the Lord prevent it not; an excellent thing accounted in the world to make creatures Christians, as soon as they are born, by sprinkling a little water upon them, and so in bearing them in hand, that they are fo ever after; but here lyeth a myftery of iniquity, and one of the foulruining mysteries of iniquity as ever came from Hell: Speak Emp. land, speak all Nations called Christian; whether (almost all people of all forts, devoutly flain in the spirit under this myftery of iniquity) to have forms of worship prescribed, that all Priests and People may walk in one form and way of worship, and all compelled unto it, is acccounted an excellent part of Christianity? but here lieth a mystery of iniquity under it. First, it brings all forts of people to be ading in something, though worse then no thing, and so delude themselves in all their actings; it causeth them to look to men, and not to Christ. Secondly, It causeth them to bless themselves in their unity, in forms and worships, never questioning their Onenels with Christ in the spirit, they are as strangers unto it. Hence it is, that uniformity in the Letter, is fo much called for amongst all forts of People, being wholly ignorant of unity in spirit.

I could instance in divers other particulars, as Minstry, Gifts, Church Ordinances; all have something like Christ in them, but it is all but the number of a man, meerly humane, carnall Ministry, humane gifts and anointings in stead of the Spirit, carnall Church,

invented Ordinances : but I pass it at present.

SECT. IL.

What is bis Reign.

A Ntichrists reign is likewise in the spirit, and in the Letter; And christ or the man of sin, is as high in his reign; as consident

of his good estare.

First his reign in the spirit, in the mystery, he sheweth himself that he is God, he perswades souls that he is the Christ; his wisdom and his righteousness, his rules and his Ordinances, they are of God, and they must stand, although it hath neither Scripture nor reason, I mean in the Spirit for it; and thus this mystery of iniquity hath reigned a long time; it began to work in the Apostles dayes.

Secondly 1

Secondly, the reign of Antichrift in the Letter ; he also visibly sheweth himself, that he is God, and must be submitted unto, under penalties, fines, and imprisonments, better speaking against the Ordinances of Christ, than his Ordinances. And thus he reigns with power, and likewife with much confidence; for, the fitteth as Queen, and faith, the shall see no forrow, but her forrows will come in one day &c.

SECT. III.

The discovery of Antichrift.

HE Revelation of Antichrift may be confidered, either first as he openly and publickly reveals himself to be the Antichrist by his confidence, and powerfull acting as the Christ, or above Christ :

of this the Apostle speaks , 2 Thef. 2.3.

2. It may be considered, as a mystery of iniquity, and so revealed by the spirit of Christ unto his servants; and so the revelation or discovery of Antichrist unto the Saints, shall be by the spirit of Chtift in the preaching of the Gospelsas it is a mysteryof iniquity in It felkfo it must be that hidden wildom in a mystery, 1cor, 2 that must discover it. Now where the Lord worketh for his discovery, he first discovers him to be the Antichrift; he helps the foul to find him out : And then secondly, he discovers the evil, the iniquity of him, he lets the foul fee that it is the greatest and the subtilest adversary that ever it had to deal withall; the most dangerous, because clothed under so fair and Christ like a Garb, and the hardest to be discovered; fuch an adversary as bears souls in hand, that they are going to heaven, when they are in the broad and rode-way to ruine, like a cunning Hocas Pocas, that juggleth away a mans Estate before he is aware of it, and all the while pretends friendship; and thus it is the fpirit of God in the Gospel, that must discover and reveal Antichrist in the mystery, that same spirit who revealed it to the Apostle Paul, and the same who revealed both his rising and falling to John in the Revelations's thole who think to: attain the discovery of him by humane industry, historical readings, &c. are exceeding low in their apprehensions, and come short of the discovery of him : he may be frongly working in a man while he is discovering of him,

chine chies a to work in the Apolitics dayes.

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SECT. IV.

What Shall be the ruine of Antichrist?

THe confummation of Antichrift shall be by the same means that discovers him; the bright goings forth of Jesus Chrift in the Gospel: for as the Kingdom of Jesus Christ goes up in the Spirit \$ (for the Kingdom of Heaven is within you, &c.) to the Kingdom of Antichrift must go down: This is the means foretold and prescribed by the Apostle, who fore-saw him in his rising, 2 Thef. 218. The Lord will confume him with the breath of his mouth, and destroy him with the brightness of his coming: the Preaching of the Gospel, and the bright comings forth of Jesus Christ in the spirits of his people shall both consume and deftroy him : As it is not an humane wildom that shall discover him, so neither is it a humane power that must des ftroy him ; for all humanity in the things of God, whether wildom or power, it is Antichristian: Therefore not that which shall destroy Antichrist; but that which will uphold him untill he be deftroyed ? the ruine of Antichrift is further held forth, Rev. 14 6. The Angel flieth through the midft of heaven, preaching the everlatting Gofpel; and verf 8 Another Angel followeth, Soying, That Babylon is faln, that great City, &c. The preaching of the Gospel is the means you see of Antichrifts ruine ; and the Sermon is, Fear God, and give glory to him. This Sermon is that will ruine Antichrift, both in the Letter, and in the Spirit; Give glory to God; that is, let God be all, and in all : let God be your enjoyment in the Spirit; fee you live upon no thing below him, give not glory to Creatures, Duties, adings, any thing either of the first Adam, or Antichrift; give glory to God in the Letter, give not glory to man ; fet not up man in the room of God do not cry the voice of man, and not of God, in any of the things of God; and this is the Sermon that shall ruine Antichrift.

See likewise Rev. 12.9. The Devil and Satan, the mystical Antichrift was cast forth of heaven to the earth; that is, he shall not be suffered any more to delude souls in a heavenly shape: the Devil is now
turned Christian, and he makes war with the Saints under the name
of Christ, both in the Spirit, as well as in the Letter: And hence the
great war is between Christ and Satan in heaven; that is, between
the heaven of Christ, and the heaven of Satan under the name of
Christ. But now John saith, He som Satan sall out of beaven; that is,
he shall deceive souls no more in a heavenly sofm: neither persecute
the Saintsany more under the name of Christ: (A glorious work;
and it is coming on apace) for the most part of souls in that part of

the world called Christians, are rulned in the Devils heaven 3 and believer it, this is the geat work Christ hath to do in these latter dayes; the consummation of Antichrist, that is, first of all, Antichrists spiritual delusions by which he hath deceived souls: secondly, And all Antichrists deluding forms and ordinances, by which the common fort of people are generally deluded; the work of Christ is to pour down vials of wrath upon the head of the Man of Sin, both in the Spirit, and in the Letter: look about you therefore all you whose spiritual life consists in nothing but spiritual and Antichristian delusions, with invented and Antichristian forms and Ordinances. A Vial of wrath is coming on you, which will shatter to pieces all your considence, and then if mercy prevent not, you may stand looking on, and crying, alas, alas, in one hour is so great riches come to nought? and then when this is suffilled, there shall be no more war in heaven, or spiritual delusion under the name of Christ.

A gracious word for those that dwell in heaven, and that which will cause joy to the Saints. For first, they shall be without, and above all

danger of delufions in the Spirit, or in the Letter.

And secondly, They shall from the same ground be for ever freed from fellowship with Hypocrites and literal Christians; for their Communion shall be more in the Spirit, and less in the Letter, and there shall in no wise enter into it any thing that desileth, neither whatsoever worketh abomination, that is, lives earthly, carnal, and prophane, or maketh alve, that is, Hypocritical, that seems to be what he is not; but they which are written in the Lambs Book of Life; and there shall be no more a Canaanite in the House of the Lord for ever. This is the great work Christ hath to do in these latter dayes, the consummation of the Kingdom of Antichrist, who hath a long time sat in his seat, with the exaltation of his own Kingdom in the Spirit.

SECT. V.

Quest, when shall be be ruined?

First, In the mystery and spirits of the Saints; as Jesus F Christ comes in, and shines gloriously in the Spirit; so shall Antichrist be discovered and destroyed; and so he hath received a great blow already in this Nation, through the shinings in of Jesus Christ in the Spirit amongst many of his Saints; so that this is the time of Antichrists ruine, when Jesus Christ comes in, and takes place in the spirit of his people; as the Kingdom of

Christ Increaseth, so the Kingdom of Antichrist decaleth and con-

Secondly, Antichrist shall be destroyed when the Everlasting Gospel shall be preached, that is, when the Angel slieth through the midst of Heaven preaching the Everlasting Gospel; that is, when the Ministers of the Gospel shall come forth with their sull and heavenly discoveries of God in the Spirit, being permitted to preach the Gospel by the earthly power in all places with liberty: For, much hath been done already by the Witnesses, Prophesying in sackcloth; that is, almost alwayes in danger of a civil persecution; and much ignorance of the mystery of the Gospel, which hath caused them to Prophesie in sackcloth; yet they have had power to cause fire to come from heaven as oft as they please, burning up all Antichristian forms, and invented delusions: And then, what will be done, think you, when the Ministers of the Gospel shall come forth in the full and bright discoveries of the Gospel, with liberties here below for the publishing of it?

Thirdly, Antichrift shall be destroyed, when the Witnesseshave, been slain, and lain dead three dayes (that is a short space) then a tenth part of the City shall fall; and the rest shall have their time prolonged; but for a time and a scason. The first woe is almost pasts behold a second, and third woe cometh quickly: wait, and it will

come apace

Thus have I from the light of Truth, with as much brevity as may be, in some measure hinted at this Man of Sin, this mystery of Iniquity, with his raign, ruine, with the means and time.

Child increaseth forthe Landom of Antichtic Liebieth and Jan

Secondly, Anticheift dail to deflored of a the Fredshing Coffeel Mail be preached, the is, when the Argal flack through the midit of Hen in prestled the first line of wells line Copel; that it wire the Miniflers of the Coffel field on redeption 1.11 and leaf only differenties of God in the Spulie, bett me mured to recordities Carbel by the earthive wer in all place can taberty; Lors much fittle been done already by the Winter Bir. Cook Hying in lendraling that is, when it theyes and other of a sold or reducing and much hen care of the myfere a the Coffel wildship caute them to Racobete in fechiclosis appropriate for the few ero case file to come from heaven as the as the owner, think the post for chillian forms and a prestocking and and a real place between their manners ren winn the Minkly softine Golpei fiell come forth in the full and be the differentes conte Coffel, with the ries have below for the fiel to policiful

trade Deserved and real real real and the first street, " 15 to first been flein, and lain and lase days, Art is a lore than) iten a tent process class chart in a tent process of the Circ final law and a company of the compan preforgen ; but fora ar is a da falon, all hill not is class for aft; Mile it has the glibby home some it has boost a blood

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THE

Glory of Christ,

RVINE OF ANTICHRIST;

Unvailed, as they are held forth in

REVELATION,

BYTHE

Seals, Trumpets and Vials,

Dialogue-wife, between a Minister of the Gospel, and an inquiring Christian, for the information and consolation of all those who love the Truth in the mystery and power of it.

The second Edition corrected, amended, and enlarged, with a Post-script.

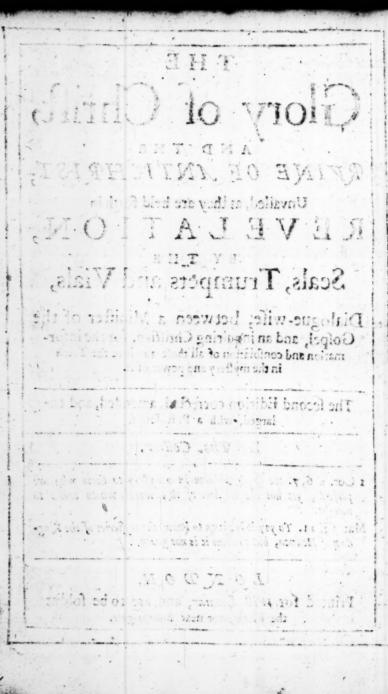
By Tho. Collier.

I Cor. 2. 6, 7. We fleak wisdom in a mystery to them who are perfect, yet not the wisdom of this world, which comes to nought.

Mat. 13. 11. To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given.

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An Epistle to the Reader.

READER.

I He reason of my bringing forth this small Treatife, is for thy information and consolation. I suppose the things here declared may seem somthing strange unto thee at the first view: yet I believe that it will appear truth for the most part: I am at present satisfied concerning the whole; if it seem strange because I mention particulars, as the Beast, Rev. 13. the Witnesses, With the slaying of them; I desire thee to take notice, that I mention not any particular of purpose to bring scandall upon any particular person or way, but with much tenderness and bowels of pity to unfold the truth of Scripture, that so those ways might be renounced, which will otherwise be an occasion of great ruine to the owners of it.

The manner of my proceeding in this ensuing Discourse, is by may of question, that so truth by it might be drawn forth; and it is contained in three Sections: the first is from Chapter first to the end of the fifth, although little is medled with untill the beginning of the fourth, where the first Vision begins. The second Section begins at Chapter six, where in the opening of the Seals, Chapter six and seven, the sounding of the Trumpets, Chapter eighth, ninth, tenth, eleventh, and the powring forth of the Vials, Chap. sixteenth is handled, wherein the agreement of every Seal, Trumpet, and Viall is unfolded, according to the true intention of the Spirit of God: And likewise in this Section is discovered what that second Beast is, Chapter thirteenth; the Dragon, chapter twelfth, which agrees with the Beast, and is the same,

N 4

with relation to his work, although it is true, the Dragon is the Devil and Satan; in the one the beaft is said to act, in the other the Dragon because the Dragon sets the Beast awork; therefore when thou findest in this Discourse the Dragon and the Beaft to be one. I minde, first, with relation to their union in Work; 2. because the Dragon acts in and by this Beast for questionles in Rev. 12. the dragon doth not work immediately but mediately by that Beast, the Locusts, Cha.9. being the Same, or rather an effect of the same Beast and Dragon flowing from the Starfaln from heaven: therefore when thou findest the Locusts, Rev. 9. said to be the same with the Beast, chap. 12. and the Dragon, chap. 12. it is meant in relation to their mork, which is to oppress, and under fair pretences to bite like a Lion; although I suppose the Star faln, ver. I. 2. is more properly that which jumps directly with that fecond Beaft, and those Locusts that come forth of the bottomless pit, the fulse Prophet that stands up before him and prophesies lyes, although it is true there is such a nearness between them, that they are one, sometimes distinguished, but not divided, the Beast being that assembly raised up by the earth, the Locusts even the false Prophet, being the rest of the black guard, viz. Priests and fesuites, who stand up before him, and cry the voice of a God unto all he doth, never examining the truth of any thing.

In the third Section are some principal things queried into, and briefly cleared in Chap. 11. and 14.15,17,18. to the end. These things have I here inserted, that so thou mayest know the manner of my proceeding, and where to finde any principal thing. I desire thee to read with an impartiall eye, and if thou findest any thing of God, let him have the glory; and so shall be have his end, who is both thine

and the truths servant.

Mysteries



Mysteries Vnvailed:

QVESTIONS & ANSWERS:

BETWEEN

A Minister of the GOSPEL, and an enquiring CHRISTIAN.

SECTION I.

Minister.



Ell met Brother Christian, how dost thee do? I joy to fee thee in good health; how fares it with thy inward man, how doth the work of Christ go on there, in these troublesome and dividing days?

Christian. In good health, dear Brother (bleffed be his name, who is the God of our health, and life, and all our mercies) and I am likewise glad

to see thee, and I kindly thank thee, for querying after my spiritual condition; for if the work of Christ go not on there, it would be much more sad then all these divisions about external things: but one thing I should desire to propound unto thee by way of question, if it might not be too tedious; and that is, what should be the ground of these divisions and differences about the things of God?

Min. The ground of these divisions flows principally from these

three principles:

1. Ignorance in the Mystery of the Gospel, by reason of that vail

and covering cast and spread over all Nations, Ifai. 24.7.

2. Lownels, and carnalnels of spirit, living in the letter of the Gospel 3 hence it is, that most of the differences amongst the Saines, are about external things (and the true cause is carnalnels of spirit,

Howing from their ignorance in the things of God, I Cor. 3. 3, whereas there are divisions amongst you, are ye not carnal, and walk as men?) were the Saints more spiritual, though they came short in some measure of the knowledge of Gospel Mysteries, yet they would bear with each other, about those literal and external differences, holding their communion from their union in the Spirit; wisdom which is from above, is sirst pure, then peaceable, gentle, and easie to be intreated, &c. James 3. 17.

3. It comes to pass through the powerful operation of the Man of sin, that son of perdition, that sits in the seat of God; the great Dragon, the Devil, and Satan, whose seat hath been so long in Heaven, that is, deluding souls in a heavenly form, under the name of Christ: whose delusions lyeth principally in these three

parriculars

with the name of Christian; or else secondly, to keep them carnal in the letter, living wholly upon externals, and things without them,

never having a Christ formed in them.

Or thirdly, to hurry them on upon violent extreams, untrue and destroying principles, filling their spirits with envie and strife, caufing them to glory in this condition, (although but little cause) Jam. 3. 14. and this will be his continual work until he be cast out of

Heaven, and his place be no more found there, Rev. 12.

chr. If this be the cause of division, then we had need in the power of God to look more above our selves, unto him who is able to take away those causes, and destroy those dividing principles within us; and this argueth likewise, that there is much mystery in the Gospel, as likewise mysteries in Satans delusions, if his place have been so long, and yet is in Heaven; and seeing yet it is but in the moving, I suppose we cannot spend our time better, then in the inquiring after a surther knowledg of both these mysteries. And if it might not be too tedious, I should desire, for satisfaction, to propound some queries conserning the Revelation of Jesus Christ, delivered unto Saint John, wherein (as I suppose) is both the mystery of the Gospel, as likewise the mystery of iniquity, mystically held forth.

Min. I like your motion very well, and gladly should I spare time to communicate unto you what the Lord hath, or shall reveal unto me; but this book is looked upon as very dark, and mystical, and so it is indeed in it self, and therefore looks upon not only as doubtful, but needless to be lookt into, unless of learned men, and Scholars, who know the tongues, and are read in Histories, and so

are supposed to be likeliett to give the interpretation.

Chr.

chr. First, it feeting to me that it's needful for all the bainers to be informed in the truth herein contained, and that first, because that was the end for which Christ revealed it, that so his letvants might know those things that were to come to pass hereafter.

a. There is a bleffing promifed to those who read acre, and keep the laying written therein, and dist tamos be without the under-

3. It was directed unto the feven Churches in Afte, to the end

they might know the things therein revealed.

And 2. Whereas some think that it belongs only to learned men to give the interpretation of it, it is that in which I am at present fatisfied, that it is not humane learning that must help us to understand the hind of Jesus Christ, or unfold the mysteries of the Gospel, that doth rather east darkness upon it; it is the same spirit that revealed it to John, that must reveal it to us, if ever we understand the Mystery of it; and hence it is, that those who have written upon it formerly have written so low and carnal, and in my apprehension, besides the truth in many things, and by that means have cast much darkness upon it, causing the most to test satisfied in a humane and historical interpretation; therefore I defire you to go on; for I much long to understand the mystery held forth in it, by the light of the spirit of math; therefore, if you are free, let us proceed.

Min. Truly dear Brother, it much refresher me, to fee you for earnest after the knowledge of mysteries in the spirit; and it is that I exceedingly defire, that all the Salms might be found more in the spirit, and less in the fight; that there might be more divinity, and

less humanity, in the things of God, amongst the Saints.

And I delire you to proceed in the propounding fuch questions as you delire latisfaction in, and I shall be ready to answer your define, as far forth as I shall receive light and direction from the spirit

Chr. Why is it called the Revelation, or Apocalypic of Saint

Tobn.

Min. Because Jesus Christ gave it unto him by way of Revelation, that he might make it known unto his Saints: that so they might not be ignorant of the Lords wayes and proceedings in the latter days; he will do nothing, but he revealeth it to his servants the Prophets.

Chr. Where was John, when he received this Revela-

tion ?

Min. In the Ile; of Pathmos, being banished, or driven to flye thicher

thither for refuge, for the Word of God, and the testimony of Jesus Christ. Chr. What may we learn from hence? has all a here of it all and all a sure of the sure of

Min. First, that it is no new or strange thing for the Saints of Jefus to be persecuted, and banished, into Iles and Defarts, for the Word of God; and the ceft many of Jefus, anifold a sign

2. That God of times in his Saints perfecution, makes forth himself in the most glorious revelation, to their souls spiritual comfore and fatisfaction, according to the promife of Christ, He will give e bundred fold with perferution . And the Apoliles experience, (bort of flictions which are but for a moment, are not warth) to be compared with that glory which shall be revealed in me while we look not at things which are feen, but at things which are not feen

Chr. Then it feems the Saints have no capte to fear perfect

tion?

Min. No; for first, it is the will of their Father that they brould fuffer ; In the world ye Shall baye tribulation, but in me ye ball bave peace, John 16, last : and it should be the Saines joy, to live in the will of God.

2. They may expect to meet with the more full discoveries of love. and enjoyment of God in the Spirit, and therefore no cause of fear; they have a promise that all things shall work together for good to them; if all things, then afflictions and tribulations, and Christ bids us rejoyce, when bated of all far bis fake, Luke 6. And the Apolile, I Pet 4. The forit of grace, and of glory, refleth upon you.

chr. When did John receive this Revelation?

Min Upon the Lords Day ; he was in the pirit upon the Lords Day. in the things of G

Min. The day and time in which the Lord differenced those Mysteries unto him; how many days it was, is not revealed 3 but it was the Lords Day; though many, al was but the Lords Day.

2. It is probable that it was the day of Christs coming unto John in the Spirit, more then ordinarily , according unto his Word; John 21. 22. If I will that he tarry till I come, what is that to thee ? that is, until he come discovering the glorious work of the Lord, till the end of the world; and this is called the Lords Day, for he fam the mystery of iniquity, with the ruine of it ; and the glotions King. dom of Christ in the latter days, as if he had been present in those latter days ; it was brought unto him in the spirit, and he had a clear fight of it, and therefore called the Lords day.

chr. It hath been generally understood, that by the Lords Day, was meant the first day of the week, commonly called the Sabbath day.

Mine I. That is an interpretation much too narrow for this Scrip.

to all the Unuches print

Day, of the Sabbath Day, more then any other day; but any other day; of the Sabbath Day, more then any other day; but any other day; of the Bord discovers himself unto his people, is properly called the Bords Day, or the day which the Lord hath made.

Plat xx8. 24, and sometimes it is called the sinners day to obtain morey; If thou hads known at least in this thy day the things that belong to thy peace for a Luke 19 42.

chr. What are we to understand, in that John faith he was in the

fpirde upon the Lords Day ?

Min. I hat when the Lord intended to discover mysteries unto him, he took him up in the spirit: and that we may learn from hence, is that when ever the Lord intendeth to reveal mysteries unto his Saints, he raiseth them up to himself in the spirit; hence it is that he saith, Chap. 4.1. Come up hither, and I will show thee things that must shortly come to pass. God never makes forth much discoveries of himself to his people, when they are low and carnal in their minds; but when he intends to discover himself unto them, he raiseth them up to himself in the spirit, that so they might be capable of those discoveries.

Chr. To whom is this Revelation directed ?

Min. To the seven Churches in Asia, and in them, unto all the Saines until the end of the world.

chr. Why is Christ said to be the Alpha and Omega ?

in all the Saints spiritual injoyments, as well as in other things.

Chr. What is meant by the feven golden candlefticks ?

Min. The feven Churches of Afia.

Chr. Why are they called candle ficks?

Min. Because the candle flick holds the candle, and so communicates light.

Ghr. What may we learn from hence ?

Min. That the Church of Christ is a place of light.

Min. Because directed to the seven Churches of Alia.

chr. Why are they faid to be golden candle flicks?

Min. With relation to their purity in members, doctrine, conter-

chr. Why is the number of feven to often used in Serlpsure is there not fome mystery included in it, as the feven aundlesticken the

feven spirits, the seven seals, &c?

with perfection; seven Churches, that is, to all the Churches and Saints to the worlds end; seven spirits, a perfection of light and power; as severall operations by the same spirits, so a perfection of light and operation; so likewise in six dayes the Lord made the world; and rested the seventh, a thousand years being with the Lord but as one day; it presents us with the continuation of the world fix thousand years, or near upon, being the time of the worlds travell; and sorrow of all people, the Saints as well as others; and the seventh thousand, a time of rest to the Saints, both in the spirit, slowing from their more full enjoyment of God in the spirit; as likewise their freedom from pescention, from the men of the world: Rev. 20. 18260.

Chr. How many parts are there in the Revelation?

Min, Threes first, a preface, chapter i, from the first verseto the

obe. What are the things contained in it?

Min. Generally two; first, a declaration of John, that the things which he writes unto the Churches, are trues it was the Revelation of Jesus Christ, which God gave unto him, to show unto his servants; things which must shortly come to pass.

2. A bleffing pronounced upon those who read and understand

this Prophefie.

Chi. What was the reason John fets this preface before?

Min. To incourage the Saints to read, hear and understand the

Chr. What is the fecond particular confiderable in the Revola-

tion 3

Min. An Epiftle to the feven Churches in Afia, from chap, s, ver. 4. to the end of the fourth chapter, wherein are divers commendations of what good was in them; divers reprehensions for what evil was amongs them, with divers admonitions to reformation and amondment.

Chr. Hath the creature any power of himfelf to amend?

Min. No; yet God oft-times by reprehendions, and admonitions works up the spirits of his people, to that conformity in some measure both in the spirit and in their conversation, which he require the of them: see 2 cor. 2 with 2 cor. 2 co. 7.

che What is the third particular in the Revelation, W. M.

Min. The Prophetic it felf, or a discovery of those mystical stions

which fohn faw, when he was in the Ile of Pathmer in the spirit upthe Lords day from chap-4, to the 22.

Chapter 4.

chr. What was the first vision that John faw?

Min. The first vision was a Throne set in Heaven : chapter 4. throughout.

chr. What is meant by Heaven? John faith there was a door open-

ed in Heaven, verfe 1. and a Throne fet in Heaven : verfe 2.

Min. First, we are to look upon John as representing the Saints; as God discovered those visions to John, so he will discover them to the Saints: so that throughout this Prophese, John stands as it were

in the room of the Saints, receiving the visions of the Lord.

By Heaven, and the door opened in Heaven, is meant the first difcovery and unfolding of Gospel light, in the mystery of it, after the long raign of Antichristian darkness and ignorance; therefore it is said, a door was opened, that is, a little peep-hole as it were was opened unto the Saints, that now they come to see their former spiritual delusions, from the discovery of heavenly light.

Chr. What is meant by the voice of the Trumpet that talked with

Fohn ?

Min. The spirit of the Lord called upon John, above himself in the spirit, that so he might see and receive the visions of the Lord; which being low and earthly in his mind, he was not capable to receive.

Chr. What may we learn from hence?

Min. That when the Lord opens the door of heavenly light unto his people, and draweth up their spirits into this light, then, and not till then, are they capable of the glorious discoveries of the Alamighty: no sooner was John come up into Heaven, but he was immediatly in the spirit, and saw a Throne, and many other glorious things.

chr. Then it feems it much concerns the Saints, in the power of the Lord, to preis forward after spiritual and heavenly minded-

nefs.

Min. Yea, questionless, the looking upon the things of God with such a low and carnal eye, is the cause of much lowness and carnalness of spirit, and likewise the cause why the Gospel in the mystery of it is such a mystery and riddle, even to many of the Saints, afthough it is true, it is the work of God alone to spiritualize the Saints, and therefore they are to look unto him.

chift.

Ch. What is meant by the Throne fer in the Heaven, and him that

Min. By Throne, and him that fat thereon, first is meant the spiritual and heavenly glory of the Lord Jesus, which none can see, unless taken up to Heaven in the spirit, that is, into the same glory.

2. A Throne fignifieth dignity, rule, and authority; Thy throne O God is for ever; a scepter of righteo snels, is the scepter of thy Kingdom, Heb. 1. Jesus Christ begins now to declare himself to be King of Saints; the door of Heaven is opened, and the Throne of Christ appears therein; although Antichrist hath sat there a long time, and yet for the most part doth.

chr. Why is Christ said to be like unto a Jasper and a Sardin-

Hone, with a Rain-bow round about the Throne?

Min. Christ is said to he like unto a Jasper stone: First, because a Jasper is full of beauty and excellency; so Jesus Christ appears in heaven at the first discovery of himself to his people; now in the latter dayes of the Gospel he appears very beautifult and glorious; yet secondly, he is like a Jasper stone, sporty, that at the first beholding of him we come exceeding short of believing the spiritual mystery of his glory; the Saints at their first appearing in heaven, their knowledge and apprehensions of Christ is much after the sless, yet their knowledge is green like the Jasper, growing up more and more in the spiritual knowledge of him.

2. He is said to be like unto a Sardin with relation to his redness, a bloody crucified Christ; the first presentation of Christ to the soul, is, as he was a dying crucified Christ; And they shall look upon him whom they have pierced, and shall mourn for him; and this is the greatest sight that the Saints have had hitherto of Christ which have appeared with much glory, but the beholding of Christ living in them will be more glorious; Christ in you the hope of glory.

3. The Rain bow round about the Throne represents these two things; First, Gods Covenant in Christ, with which the Saints are continually incompassed, and so it presents us with the Saints safety. Secondly, a Rain bow is usually a sign of rain, and so it presents us with the spiritual dew of life continually slowing down upon the Saints from God; see Zach, 14.17. And upon every one that cometh not up (to wit, within this rain-bow, into this Throne) even upon them shall be no rain; but with those in heaven with Christ there shall be rain, even the water of lifesno spiritual want shall be to those souls: See 1sa.65.13, 14. chap.33.16.

chr. What are we to understand by the four and twenty seats round about the Throne, and the four and twenty Elders fitting

ACTE

thereon clothed with white raiment, with Crowns of gold upon their heads?

Min. By the four and twenty Elders we are to understand all the Saints in the Spirit, made one in Jesus Christ; and by the seats whereon they fat round about the I brone, their oneness with Christ he is the Head, and all the Saints are Kings with him; and now Chrift and the Saints Kingdom appears the Saints fee Chrift King. and themselves one in and with him; and likewise Christs Kingdom in and over the Saints, begins to appear visibly ; and they are clothed in white raiment (to wit) the Righteousnels of God in Christ, which is the righteousness of the Saints; with crowns of gold upon their heads, tokens of their spiritual Kingdom and reign with Jesus; so that they are all of them fpiritual Kings, & enjoy spiritual glory with Chrift, and it fall one day appear fo; although men ignorant of this mystery, look apon them with much contempt, fleighting & perfecuting of them. the What is meant by the Lightning and Thunder, and Voices, and the feven Lamps of fire burning before the Throne, which are the feven spirits of God?

Min. Sometimes Lightning and Thunder represents us with the Saints joy and praising of God, when it is for the ruine of Antichrist, Rev. 19 6. But here it presents us with agreat and fearful storm of Hail that shall light upon the Kingdom of the Man of Sin; and this storm proceeds forth of the Throne; wherein we may note first, That as Lightning and Thunder usually goes before a storm: so here first, Lightning goes forth of the Throne; the glorious light of the Gospel, which occasions a terrible Thunder-clap, and storm to fall upon the Min of Sin, and they shall gnaw their tongues for pain, &c., when the Voyces of the servants of God are heard out of the Throne, discover-

ing the light and truth of the Gospel.

And there were seven Lamps of fire burning before the Throne, which are the seven spirits of God; which presents us first, with the manifold operations of the spirit in the Saints: Secondly, Seven holds forth a perfection, and it presents us with the perfection of light that is in God, of which the Saints are made partakers, and so the Saints have a full sountain of light from the Spirit of God; and it may be a great incomagement unto the Saints to wait upon the teachings of the Spirit.

helps, the wildom of the fieth to the understanding of the myste

zies of the Gospel?

of the Sun; its true, when the Sun is gone, then we use to light a candle.

candle 3 so by reason of the absence of the Sun of Righteonsness in the Spirit, many candles have been lighted; but the bright shinings of those seven Lamps, will darken those lighted candles; even as the

light rifing of the Sun, darkens all other lights.

2. The Shining of those seven Lamps, will cast a vail of wrath upon all other humane lights in the things of God; much is done this way already, and much more will be done at the raising of the two Witnesses, when those seven Lamps will shine forth more oriently and gloriously in the Saints, darkning, and causing to vanish all things below it self.

chr. What is meant by the Sea of glass before the Throne, clear as

Cryftal ?

Min. The clear and spiritual discovery of the glorious excellency of the spiritual Righteousness of God, which believers are made partakers of, z. And the spiritual discoveries of a mans self-nothingnels and emptinels; as in a plass face answereth to face; here is a fea of glass, a fountain of clear and bright discoveries of Gospel mysteries. 3. Likewise the clear goings forth of the Doctrine of the Gofpel from the Throne where Christ and the Saints fit in spiritual and heavenly glory, discovering the bright glory and excellency of Jefus Chriff in the spirit, the darkness and vanity of all Antichriftian wayes and worthip; and likewife all falle and unfound grounds. which fouls have formerly rested upon; and so the general truth included is this that the Saints in Heaven with Chrift, that is in spiritual and Reavenly glory with Christ, live continually in the clear and bright discoveries of the spiritual glory and excellency of Jesus Christ ; as likewise of their alone emptiness and nothingness. being carried forth in the spirit, in the clear and light discoveries of Gospel mysteries, to the discovery and ruine of Antichristian herefies.

chr. What are the four Beafts before the Throne, full of eyes be-

fore and behinde?

Min. The four Beafts before the Throne, represent us with the fourfold operation of the Spirit of God, and it is the same as the seven Lamps which are before the Throne, which are the seven spirits of God; only here is the difference; the first presents us with the glorious light of the Spirit, enlightning and teaching the Saints; the fectord with the glorious operations of the same Spirit! The first Beaft had the sace (as Explicit renders it. Chip a.) of, or was like a Lyon; that is, the operation of the spirit in the Saints, is to fill them with courage and boldness in the things of God. The right course we bold as a Eyon?

The second like a Calf, or an Ox (as Exchiel renders it) which represents us with the spirits operation in the Saints, in giving them spiritual strength and power to go through, and patiently to bear all afflictions they meet withall for the name and sake of Christ.

The third Bealt was like a man, which presents us with the spirits wisdom, in teaching and counselling the Saints, man being the wisest of creatures, and by wisdom, not by strength ruleth all the creation of God here below, Pfal.45 6 so the same spirit of wisdom and counsell that was poured down upon Jesus, Isa. 17.2. is in and amongst the Saints: he was anointed with the oyl of gladness above his fellows: bur all the Saints are made partakers of the same anointings which

fhall teach them all things, I fob. 2.27.

The fourth Beaft, or living creature (as Ezek. renders it) hath the face of an Eagle, which presents us with the spirits operation in the Saints, working them above themselves, filling their souls with heavenly mindedness, Col. 3.1. If ye be rifen with Chrift, fech those things which are above: the Saints through the operation of the Spirit, foar high, and look aloft after higher things then the world or flech affords : as likewise they are quick-fighted in the things of God ; able to judge of things that differ ; The fpivitual man judgeth allthings; and likewise they are exceeding earnest upon the prey of enjoyment of God in the Spirit, forgetting that which is behind, preffing forward after the mark of the prize of their high calling of God in Chrift; where the dead carca's is, thither will the Eagles be gathered together ; fo the Saints are gathered together to the Lord Jefus in the foirit, which is their life; for it is the Spirit that quickneth, the flish profiteth nothing; and all is done by the operation of the same spirit. So likewife secondly it presents us with the Saints readiness, through the operation of the spirit, to follow the Lord; therefore it is like a flying Eagle; the spirit of God is mighty, swift in operation in the Saints, carrying them after the Lord Jesus, causing them to follow the Lamb whitherfoever he goeth.

chr. There are other interpretations given of this Scripture by Divers; therefore I defire for my further latisfaction herein, to know what Scripture grounds you have for this Interpretation, for it seems

to me somewhat dark and myfical?

Min. There are divers grounds that confirm unto me this Interpretation, being brought home by the Spirit of God; the first is in the first Chapter of Exekiel, where the same Vision is revealed unto Exekiel, who saith first, that their appearance was like unto burning coals of fire; now Jesus Christ in the spirit, is said to be like a Refiners are, Mal. 3 3.

2. The

2. The Lamps or the seven spirits of God; now the appearance of these beasts was like the Lamps, that is, the same spirit, but different in its operation, yet like is for there is the same in these four living creatures, as in the Lamps; for the Lamps present us with the light of the spirit, the Beasts with the spirits operation; yet light is in them, for they are full of eyes before and behinde, that is, full of spi-

ritual light, &c.

2. Scripture ground is in verf. 19, 20. of the same 1. of Exekiel, when the living creatures went, the wheels went : and when the living creatures were lifted up from the earth, the wheeles were lifted up, &c, for the spirit of the living creatures was in the wheels; the wheels presenting us with the Saints, in which the four Beasts (viz.) the spirit in its several operations acts it self: for Saints are full of courage like a Lyon, when carried on in the power of the spirit, patient to bear, and strong to go through all oppositions, when carried on in the strength of the spirit; wife, in the wisdom of the spirit; head venly-minded, when lifted up by the spirit. and then they act to God in the fpirit, when acted by the fpirit; but they are low and at a stand, when the spirit ceaseth working; for the spirit of the living creatures was in the wheels, that is, the operation of the spirit was manifest in the Saints; and this agrees with the Vision of the four Beafts revealed to John in the Revelation, where he faith first, that their work is continually without ceasing to magnifie God, crying holy, holy, Lord God Almighty, &c. that is cauting, the Saints thus to honor God, and to have high thoughts of him.

2. And when the Beafts thus honour God, then the four and twenty Elders fall down and give glory and honour unto the Lord; that is, when the spirit of Christ operates in the Saints, then they do it, and not till then; hence it is, that throughour the Revelation of Saint John, the four Beasts are first mentioned; the four Beasts give

glory, and then the Elders, Chap. 9. 10. and 10.8.14.

3: Ground appears from the place or seate where they are, and that is in the mid'st of the Throne, and round about the Throne; so is the spirit in its operation, in the midst, and round about where Christ and the Saints are; the spirit is all in operation, the spiritual enjoyment of God is all in satisfaction to the Saints, &c.

. Chr. Then it feems that the Saints are to expect, as light from the

spirit, so likewise power of acting to God by the same spirit?

Min Yea questionies, although we have a long time walked in a light besides the spirit, and been acted in a power below the spirit; yet a time is coming, and the Saints may expect it, and in expecting, they shall enjoy it, to walk more abundantly in the light of

the

the spirit, and to be acted more in the power of the spirit; when the spirit of the living creatures moves, they shall move, and so shall cast their own Crowns and high thoughts of themselves, at the seet of him that sits upon the Throne, and shall from henceforth give the glory of all, not to men, not to sless, but shall confess, that thou O Lord art morthy to receive glory and honour, and power, &c. and although they are crowned with JEsus, and sit in the Throne with him, vers. 4. Chap. 3. 31. yet they give all glory, honour, and power unto him that sits upon the Throne, even unto the Lord for ever, &c.

Chap. 5.

Chr. I have received much satisfaction in what hath been spoken concerning this fourth Chapter; If it might not be too tedious, I should desire to propound some other Queries concerning that which followeth.

Min. I shall be very free to spend what time God hath allotted us at present about this business; night seems to begin to draw on, but we have some time yet, and it is good to make use of time while we have it; the night is coming, but it will be but short ere the day appear again with much glory; and then we may have both light and time to dive further into those mysteries; but it is not good to mispend time, let us proceed; and I desire you to propound your Quæries.

Chr. What may be the book John saw in the right hand of him that sat upon the Throne, written within, and on the backside sealed with seven seales?

Min. The Book is the Gospel held forth in the right hand of Jesus Christ; it is written within, it represents us with the mystery of the Gospel, there are secrets in it; and so the truth commended unto us, is, that there are spiritual secrets and mysteries in the Gospel of Jesus; it is written, that the Gospel is wisdom in a mystery; such is the internal part of the Gospel, that never a natural man while natural, is like to see into it; The natural man understanded not the things which are of God, neither can be do it, he may read the letter, but he never sees that which is within, that is hid; and if our Gospel be hid, it is hid to them that perish.

chr. What is the mystery written within, that none can look into but those who are spiritual?

Min, The manifestation of God in the stell the Saints mystical and spiritual union with, and in God; their spiritual enjoyment of him, n his power, in his wisdom, in his love, and in the spirit in all; their eternal Oneness with him in spiritual and eternal glory: all mysteries not onely to the world, but to the Saints; John who presents the Saints wept because none was found worthy to open the

book but he could not open it himfelf.

The Book sealed with seven seales, presents us with that persection of mystery and obscurity that lieth in the Gospel; a vail hath been cast over all faces: Isaiab 25, and the mystery of the Gospel hath been sealed up from us, and it hath been sealed on the backside, that is, in the letter, which is but the backside of the Gospel; and the truth is, we have been much in the letter, and have seen but the backside of the Gospel a long time, resting our selves satisfied with the externall part, the backside of things, when all the while we have been strangers unto the mystery, that hath been sealed up from us, and we have been contented, thinking our selves glorious Christians: but now the Lord begins to discover unto us, and the strong Angel the Lord Jesus begins to proclaim unto us, that none in Heaven or earth, or under the earth, is found worthy to open the Book, that is, no man as he is a man, is found either worthy or able to do it.

... Chr. What is meant by heaven, earth, or under the earth.

Min. By heaven is meant the Saints in the spiritual and heavenly enjoyment of God, they are sensible that they cannot open the book of themselves.

power, and he cannot open those beavenly mysteries, although assuming the Seat and Chair of Jelus Christ unto himself, that is claiming

the fole power of Church government to himfelf,

receive power from the earth; is those Ministers who serve the earth, and receive power from the earth; therefore said to be under the earth; as likewise with relation to their earthly minds, who although they have born the title of Divine a long time, yet now it appears that none are more earthly then they none are more under earth then they, under earthly ment in the things of God, under earthly ordinances, the ordinances of men, under earthly prophets, preaching for hire, their calling usually to the greatest personages; and thus they load themselves with thick clay, and become prevalent examples of earthly mindedness unto the people; under earthly wisdom likewise setting it up in the room of the Spirit of God, under the power of earthly actings, and so it may be truly said, as the Lord saith of them in another

another case, Isa. 42. Who is blind as my messenger? so, who is earthly and carnall as those Ministers?

Chr. Why did John weep ?

Min. Because the Book was sealed, and none was found worthy to open it.

chr. What may we learn from hence?

Min. That ignorance in the Mysteries of the Gospel, is a cause of

forrow and weeping.

Chr. What may we learn in that one of the Elders comforteth lobn, faying, weep not, because the Lyon of the Tribe of Iudah hath pre-

vailed to open the Book ?

Min. That when a foul is made sensible, not only of its own infufficiency to unfold Gospel Mysteries; but likewise of the all-sufficiency of Jesus Christ, who is both able, and willing to unseal, and unfold those mysteries, its a cause of joy, its that will put an end to the Saints sorrow, slowing from their own insufficiency, and draw them forth with joy, to wait upon him who is sufficient.

Cbr. What are we to understand by the Lamb in the midst of the

Throne?

Min. The Lord Jesus who is the Lamb of God slain, and offered as a facrifice without spot or blemish.

chr. The Lord Jesus seems to be mentioned before, Chap.4. 2.

Sitting upon the Throne.

Min. It is all one and the same; only the first holds forth Christ amongst the Saints as King; here he is held forth as their Sacrifice.

Chr. Why is it faid that Christ the Lamb is in the midst of the Throne, in the midst of the Elders, & in the midst of the four Beasts?

Min. Because Christ is indeed and truly in the midst of all the Saints glory and enjoyments; all that the Spirit of God works, in and for the Saints, it is in and by Christ, he is in the midst of all.

Chr. What is meant by the feven horns and feven eyes?

Min. The seven horns present us with that perfection of power, and strength that is in Christ, able to defend his people, and likewise able to push, and destroy his, and his Churches enemies: Secondly, by the seven eyes, is meant the seven spirits of God, that is, that perfection of spiritual light that is in Christ Jesus.

Cor. What are we to underftand in that it is faid , He took the book

out of the right hand of him that fate upon the Throne?

Min. The Lord Jesus now taking the Gospel, and unfolding the Mystery of it, bringing it forth, and revealing it in the spirits of the Saints; whereas as it was formerly hid in God, he now reveals it, and discovers the mystery of it.

Chr. What are we to under and in the four Beafts, and the four and twenty Elders falling down before the Lamb, with harps and golden vials full of odors, which are the prayers of the Saints? And

they fung a new fong, &c.

Min. The spirit of Jesus now causeth the Saints to fall down before him, and to wait upon him for the discovery of Gospel mysteries, with a new long in their mouthes, of praise, that Christ hath undertaken to unseal the Book unto them.

· Chr. Why is it called a new fong ?

Min. In opposition to all carnall forms, and fleshly singing.

Chr. Then it feems that finging is lawfull?

Min. Yea, questionless Gospel singing is lawfull, spiritual singing is lawfull; Gospel singing, is such a singing as natural men are not capable to attain unto.

been used in the Church of England, is spiritual, and so Lawfull

according to the Gospel ?

Min. Nay, no more lawfull nor spiritual then their common prayer; for one is formal, as well as the other; one is comprised together by the wisdom of man, as well as the other; when the truth is singing of Psalms, is wholly spiritual, as prayer; therefore the Apostel saith I Cor. 14 I will pray with the spirit, and I will sing with the spirit; and it is without question a man may as well pray in a form, as sing in a form.

Chr. What is spiritual praise?

Min. It is for a foul from the spiritual enjoyment of God to speak forth the praises of God; hence it is said, they sung a new song; first, that is a song different from the worlds song; a song that none could learn, but those that are redeemed from the earth; Rev. 14. Now, this common singing, is that which all men may learn; and the truth is; all earthly people are set a singing in it; but the Lord Jesus is teaching his people such a song, that none can learn but those who have the spirit of Christ; the carnal Church, will have carnal members, and carnal ordinances, and carnal singing; but the spiritual Church, will follow the spirit; in all these they walk not after the slesh but after the spirit, Rom. 8.1.

Chr. What is the fum of their fong?

Min 1. In giving all glory to Christ, that he is worthy, and it is his work to unseal the Book: 2. in acknowledging him to be their puly redeemer.

Chr. What may we learn hence?

Min. 1. That the Saints are a speciall rediemed people.

2. That this shall be one great part of the Saints spiritual joy and praise, that they are redeemed out of Nations, and kindreds, and tongues, and people; and so are made unto God Kings and Priests.

. Chr. What are we to understand by the great number, ten thouland times ten thousands, and thousands of thousands that are about

the Throne?

Min. The great number that shall follow Christ in the spirit, in his glorious appearing in the latter dayes of the Gospel, and it hath a relation to that in Dan. 7.10. a fiery stream is used and came forth from before him, that is, the power of the spirit burning up, and destroying all things contrary to himself; and then thousand thousands ministred unto him, and ten thousand times ten thousand flood before him; great will be the multitude, or company of Saints; which is like to be accomplished in the first resurrection, Rev. 20. And they all with one voice gave glory to the Lord Jesus: vers. 12.

chr. What are we to understand, in that every creature in Heaven and earth, and under the earth, and such as are in the Sea, give

bonour unto Jesus Christ?

Min. That all reasonable creatures now give glory to Jesus Christ; by Heaven, I understand to be meant the Saints, who dwell in Heaven, that is, in the spiritual and heavenly enjoyment of God; they came first to give glory unto him, although they have formerly given glory to men: the earth, that is, the earthly power, that have fate in the room of Christ, and taken the power out of his hands; yet a time is coming, and that a pace too; that the earth will give glory unto Jesus Christ, they will yeeld up the scepter unto him, and be content to let him govern in all spiritual things; and those under the earth, that is, the ministery of the earth, they shall be compelled likewise to acknowledge, that glory and honour belongs to Jesus; and those in the Sea, that is, the multitudes of people; who with one voice cry the voice of a God to all that man prescribes and commands in matters of conscience, they likewise shall be content, to let Chrift to reign for ever : and the four Beafts faid Amen, that is, the spirit of the Lord saith, it shall be so ; he will bring it about in his time, although yet unlikely : and the four and twenty Elders, that is, all the Saints in the spirit, they fall down and worship him that liveth for ever and ever.

SECT. II.

chap. 6.

wherein the Seals, Trumpets and Vials, are opened each by other, in chapter 6,7,8,9,10,11,& 16.

chr. WHerein do the Seals, Trumpets, and Vials

Min. They agree in time, and shall have a being at once, (that is) when a Seal hath a being in the un-sealing of it, then the Trumper shall sound, then the Vial is poured forth; although set down at a distance in the Scripture, yet they have so near a relation each to other, that the opening of the seals, occasions the sounding of the Trumpers, the sound of the Trumpers occasions the Vials: the opening of the Seals, being the discovering of the mysteries of the Gospel unto the Saints, which have been sealed up from ages and generations past, which occasions the sound of the Trumpers, which is the declaration of the Gospel by the servants of Christ, being unscaled and unvailed; which occasions vials of wrath so fall down upon the Kingdom of the man of sin, Rev. 14.6,7,8. and that in the mystery, and the history within us, as well as without us.

chr. I defire you to discover your apprehensions more fully, concerning the Seals, Trumpers, and Vials; for it seems something dark

and mystical unto me.

Min. I shall with freeness discover my present apprehensions concerning it; and that first, more generally, secondly, more particularly; first, more generally, and that first with a negative or negation.

I. I do not conceive that the opening of the Seals, presents us with one age or time, the sound of the Trumpets, with a second age or

time and the pouring out of the Vials a third.

Neither secondly, that one Seal shall be opened, and one Trumpet sounded, and one Vial poured forth, in one Age or time; and another in another Age, until the seven are poured forth, and sore-presents us with the things that were to come to pass in all the times of the Gospel, from Johns Revelation until the end, although thus much is discovered in the Apocalypse.

Noither thirdly, that the Vials are temporal plagues, that shall come

upon mystical Babylon.

But

But secondly, and affirmatively, the seven Seals presents us with a perfection of Gospel-light, as the book sealed with seven seals holds forth the perfection of mysteries that is in the Gospel, and the insufficiency of any creature to understand it; so the taking of those seals, holds forth a perfection of light, and Gospel-discoveries.

The founding the Trumpets is the declaration of the Gospel, flowing from spiritual light, and Gospel mysteries unsealed: seven Trumpets presenting us with a perfection of Gospel-declaration, flowing from a perfection of Gospel-revelation in the opening of the

feven feals : See Cant. 2.17.

From hence flows the pouring forth of the Vials; for every Gospel-discovery will be as it were a Vial of wrath poured forth upon

the man of fin.

Only note this by the way, that Gospel-light will not break forth all at once; but the seals shall be taken off by degrees, and so accordingly shall the servants of Christ discover truth by degrees, as it is revealed unto them; so likewise, Antichrists plagues shall not come all at once, but by degrees the Lord will proceed gradually with his work in this particular, as in other things, although it is all to be done in these latter dayes of the Gospel, and that in a short space.

This truth might be a ground of consolation to the Saints, with relation to their coming short in the knowledge of Gospel-mysteries; it is the way that God intended from eternity, to let forth light, and Gospel discoveries, by degrees unto his people; and cause have the Saints to rejoyce in that they find God experimentally going on with his work this way in them according to that Vision,

Ezekiel 47.3.4.

a. It may likewise be an exceeding incouragement unto the Saints, to expect from God further discoveries of light, and opening of Seals, which will produce a perfection of Gospel-declarations, which will occasion spiritual desolation to fall upon the man of sin.

But 2. to speak in a more particular way, we will come to see how every Seal, Trumper, and Vial will agree together in the opening,

founding, and pouring forth of them.

The Lamb, the Lord Jesus, opens the first Seal, Chap. 6. 1. 2. and there follows as it were the voice of a thunder, (viz.) the discovery of some Gospel-truth that had been hidden formerly, which speaks terrour and dread, even a thunder-clap unto Babels confusion; as thunder followeth the lightning, so a thunder follows the unsealing,

and unvailing of Gospel-mysteries: the truth in brief is this, that the very first discovery of Gospel light, thunders and threatens My: stical Babylon with a storm, &c.

And one of the four Beafts, saying, Come and see, &c. the invitation of the spirit of Christ unto the Saints, to look after Gospel discoveries, when the Lamb, the Lord Jesus, reveals and un-

vails it.

Verse 2. And I saw, and beheld a white horse; which is the Gospel of truth, and be that fate upon him (that is, the Lord Jesus managing, and carrying along his own work, the Gospel of truth, in opposition to falsehood and errour) had a bow; the Covenant of grace and peace ready to receive and secure all, whose hearts are drawn forth to receive him, as to subdue all his, and his Churches enemies ; and a crown was given unto him, the Saints now fet the Crown upon his head, and will not give glory to any other creature or thing; and all from the light and power let into them, in opening of the first Seal; see Canc. 3. 11. (and he went forth conquering, and to conquer) conquering first the spirits of all those, whom he over-powers by his love, and so owns them in the Covenant of grace and peace, Pfal. 110. 3. and to conquer all his, and his Churches enemies, to rule them with a rod of Iron, and to dash them in pieces like a potters vessel, Rev. 2.27. And the first Angel sounded, chap. 8.7. that is, the servants of Christ having received the first degree of light, the opening of the first Seal, presently they cannot hold, but break forth, and declare what they have received; they cannot but speak the things they have beard and seen, I John I. And there followed hall, and fire mingled with blood: this hail and fire followeth the thunder, Chap. 6.1, at the opening of the first Seal, And they were sast upon the earth; that is, earthly men under the name and form of Christianity; And the third part of trees were burnt up, that is, those who accounted themselves Trees in the Lords Vineyard; so the Saints are said to be like unto Trees planted by the rivers of water, Pfal, I, and the Church is faid to be a Vineyard, Ifai. 50. I. now a third part of those, who counted themselves trees, (that is Christians) are burnt up at the very first appearance of truth: hence it is, that so many antient zealous Professors, durst not look truth in the face, in the very first discoveries of it; it is like unto fire, burning up the life of all their comfort, &:. (and all green grafs was burnt up) that is, all that which formerly poor creatures had lived upon, and accounted pleasant and green pastures ; so is the Saints patture called, P/al, 23. 1. their reformations, duties, humiliations, tears, forms of worthip, any thing the creature hath lighted upon thore of Christ, that be burnt up by the discovery of truth, that is,

made appear to be nothing in justification and life; fee Exod. 9 23,

24,25.

This likewise answereth the first vial of wrath poured forth upon the earth, that is, earthly men, those who thought themselves Christians and a Church too, are now discovered to be but the earth; and there fell a grievous fore upon the men which had the mark of the Beaft, and upon them which worthipped his Image, Chap. 16.2. this vial of wrath followeth the found of the first Trumpet ; which occasions hail and fire mingled with blood, that is, killing and crucifying all those things men have rested upon short of Christ, which occasions such a soar to fall upon the earth, that its like to prove incurable, Chap. 6.3.4. and when he, (viz.) Chrift, had opened the second Seal, or let forth a farther discovery of Gospel. light unto his people, I heard the second Beaft fay, Come and fee: The second operation or power of the Spirit, calling up the Saints unto the Spirit, making them capable of farther and higher discoveries: And there went forth another Horse that was red, of a bloody colour, which feems to make preparation for death; and him that fate thereon, (viz.) Christ Jesus and the Saints; had power given to take peace from the earth (viz.) from earthly people; that spiritual peace they frame up to themselves from earthly, carnal, and fleshly grounds; and that they should kill one another, not only with the material sword; yet this is, hath been, and is like to be the work of earthly men for a time, but likewise to kill each other spiritually; that is, taking all advantages one against another, from each others opinions and practices, spiritually to kill and destroy each other; and there was given to him (viz.) the Lord Jesus, a great Sword, even the Sword of the Spirit; by which, in conclusion, he will spiritually kill and flay all his enemies, As for those mine enemies that will not I shall reign over them, bring them hither, and flay them before me, Luke 19.27.

And the second Angel sounded, Chap. 8. A second discovery of truth by the servants of Jesus, followeth the opening of the second Seal, and as it were a great mountain burning with fire, was cast into the sea, and a third part of the sea became blood; as if a great mountain of fire had been cast into the sea, the third part of the sea became blood, that is, death to the creatures in it, for nothing is more contrary to creatures living in the water then fire; here is a mountain of fire; that so it may have its effect in the sea; this presents us with all the worships, and formality of the men of the earth; the sea, or fountain from whence they draw their consolation, it is now tuened into blood; that is, there is now a Gospel-discovery made forth by the Spirit in Saints, who discover

strunto the world, that there is no life in these low and carnal things; it is a sea, but a bloody, a deadly sea; and this is done by the mountain burning with fire cast into it, which is Gospel discoveries by the Saints, partly by their preachings, partly by their writings, and partly by their practise; all these in one is as a great mountain of fire, cast into the sea, which turns the sountain from whence comes the life, and consolation of the men of the earth, into blood, that is, discovers it so to be.

Note hence the wifdom of the Almighty, when he intends to corrupt, that is, to discover the corruption of the rivers and streams, he begins first at the fountain, the sea from whence all slows; this is to be minded in the mystery; Let him that readeth un-

derftand.

Verle 9. And the third part of the creatures which were in the feat and had life, dyed; that is, in that part of the world which is called Christian, where their sea is discovered to be blood, that is, the fountain of all their comfort is deadly, and destroying; there the third part of the creatures that were in the fea, in that worthip, and had life, that is, judged themselves to be spiritually alive, and were perhaps judged so of others too, dyed; that is, were discovered to be dead, and fo they gave up the ghoft, as it were, having nothing to live upon, or to solace themselves in ; this is, and will be fuddainly the condition of all earthly men, not only in the third part, but likewise in the whole part of the deluded Antichriftian world; the mountain burning with fire, is calting into the lea already; the waters are turned into bloud, and athird part of the creatures who think themselves alive will die apaces and a third part of the ships were deftroyed; that is, those Ordinances, Inventions of man, &c. that fouls have as it were failed along in the world judging themselves fale in them; these are such as have not only contented themselves with a fea, common worships, uniformity in Religion, name of Christian, &c but have had gallant professions, reformations, strice and legall walkings, in which they have failed along in this fea, but those thips are likewise destroyed : See Isai. 33. 21. But there the glorious Lord will be unto us a place of broad rivers and freams, wherein shall go no gailey with oars, neither shall gallant ships pass thereby. No more failing in galleys with oars, a heavy and painful failing, no failing in gallant thips, that is, in gallant and glorious Professions without Christ; But the glorious Lord will be unto us a place of broad rivers and freams, there the Saints Shall have Spiritual liberty, there they fail fail with fecurity, and all other thips thall be deftroyed. And the second Angel poured out his vial upon the fea, Chap. 16.3.

which agreeth verbatim with the fecond Trumpet, and it became as the bloud of a dead man, and every living foul in the fea died; here it is enlarged, it became not only blood, but most deadly blood, even as a dead man; if a man should live by blood, it is likely his lively hood might prove his death; but if by the blood of a dead man, then much more deadly: And every living foul in the fea dyed : In a word, ie presents us with the certainty of spiritual death, to every soul that lives in, and feeds upon the common Sea of the Antichriftian world: And when he had opened the third Seal, Chap 6.4,5. (that is) a third discovery of truth: I heard the third Beaft fay, come and fee; that is, a third operation of the spirit, calling John, and so the Saints, to behold the discovery of Mysteries: And I beheld, and lo a black horse; and he that sate upon him had a pair of ballances in his band 3 and I heard a voice out of the midst of the four Beasts, faving, a measure of wheat for a penny, and three measures of Barly for a penny, &c. The black horse, and him that sate thereon, with a pair of ballances in his hand, presents us with scarsity and famine; that it doth so, will 20pear from two grounds; first, in the Scripture, when ever we read of bread to be weighed out to those who make use of it, it is threatned in time of famine : See Ezek. 4.16, 17. Behold, I will break the flaff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink mater by measure, &c. when the Lord brings scarsity and famine upon a people, he brings them to weight, and measure.

Second ground: the word it felf holds forth as much (chanix) the margent faith it fignifieth a wine-quart, or the eighth part of a peck of corn; but it properly fignifieth a measure of corn, which was all lowed servants for their maintenance every day, (See Critica sacra on the word) wherein a bare allowance, by weight, or scanty measure is held forth unto us.

Chy. But what may be the mystery intended in it ?

Min. It presents us with the spiritual famine and scarsity that shall fall upon Babylons inhabitants, even the inhabitants of spiritual confusion; spiritual war goes forth at the opening of the second Seal, spiritual tamine followeth in the opening of the third; yet such a famine wherein Babylons brats in their own apprehensions are kept alive; they get comfort from one thing, and another; one buyeth a measure of wheat (viz.) draweth comfort from some more refined principles, as prayers, tears, reformation, &c. they setch in something from these to live upon every day, although but a scanty and short-breath'd life, notwithstanding the Lord Jesus in the discovery of truth, is casting in vials of wrath every day, cutting off those things

from being the foundation and life of the fouls confolation; with that great fword in his hand (vig.) the word of his power : others; they get in Barly by measure, such as poor folks must be content. withall in time of famine, when sich ones buy Wheat a these are the common fort of Profesiors, and Christians at large, (as we use to (ay) who live upon the common and more ordinary things, as civility, and morality, name of Christian, common Antichristian Ordinances, &c. yet this they must have by measure and weight; although it come at an easier rate then the former, yet it comes not in thick, and three fold, as formerly; it affords not fo much confolation as formetly, because the emptiness and nothingness of it is discovered by the breakings forth of light and truth, that they are driven oftrimes to question the truth of all : I might lay down a third ground of this interpretation, (to wit) that spiritual famine is here intended; for immediately in the opening of the fourth Seal, death followeth, which is usually an attendant upon famine ; but of this in his place.

Chr. What are we to understand by the voice out of the midst of

the four Beafts ? 10 min

Min. The Spirit of God in all its operations and discoveries, discovering unto John, and so unto the Saints, the spiritual famine, that from the discovery of truth, is now falling upon Babylons inhabitants.

chr. What are we to understand in that charge is given to him

that fate on the Horfe, that he hurt not the Oyl and the Wine?

Min. Oyl and Wine in Scripture, are the two principal things whereunto Christ is compared more Cant. 1. 2, 3. 1/ai. 59.1. Wine maketh glad the heart of a man, & strengtheneth mans heart, &c. Oyl maketh the face to fhine; fo the Lord Jefus refresheth, cheareth, and comforteth the hearts of his people, he maketh them thine forth as glorious lights in the world; and will do it, when all that which feemed to be light in others, shall be turned into darkness; a glorious word for spiritual Christians the Oyl and the Wine is not to be zouched, their comfort and consolation shall hold firm, when others fail, they shall feed, and be abundantly satisfied with the goodness of God : the Lyons shall want, and suffer hunger, when they that fear the Lord fhall want nothing that is good : Ifar. 65:13.14. they thall eat, when others shall be hungry ; they shall drink, when others shall be thirsty; they shall rejoyce, when others shall be ashamed; they shall fing for joy of heart, when others shall ery for forrow of heart, and houl for vexation of fpirit , therefore hear the Word of the Lord, and be comforted, T: that tremble at bis word, your Breibren that bated bated you, that cast you out for my name sake, and said let the Lord be glorissed; but he shall appear to your joy, and they shall be assumed, Isai. 66.5. Let others learn to his the Son, less he be angry; if his wrath be kindled but a little, blessed are they that trust in him, Psal. 2 last.

Chap 8 10. And the third Angel founded, that is, a higher Gofpel discovery by the servants of Jesus, from the unfolding of the Gospel by the foirit unto them : And there fell a great thar from Heaven, burning as it were a Lamp; this ftar falling from Heaven, is light, flowing forth from the Saints, who live in Heaven; it burned like a Lamp : a Lamp always presents us with light, so from the unfolding of mysteries by the spirit unto the Saints, light, like a Lamp goes forth from them. And it falls upon the third part of the rivers and fountains of waters: that is, upon all the streams and sountains of consolation, drawn forth by the men of the earth, under the name of Christian where this star falls : First, a mountain is cast into the Sea, at the founding of the second Trumpet, that turns it into blood: Now a star falls upon the rivers as well as fountains, that is, all the streams, the most refined doctrines, prayers, ordinances, &c. which are as fountains and streams; and the name of the star is called worm-wood, and the third part of the waters became worm-wood: now the refinedft things of Antichrist are become worm wood, bitter and unfavory, by reason of this star which is called worm-wood, not with relation to its nature, but with relation to its effects, not that the light and truth of the Gospel is bitter in it felf, but discovers the bitterness of other things, being rested upon, and lived in: it discovers that it is an evil thing and a bitter, to depart from the Lord the fountain, fer. 2 19.

And many men dyed of the waters, because they were made bitter; this may be considered under a twofold relation; either first, many dyed, that is, many by the spirit of truth were made sensible of the bitterness of those waters; that is, all things besides, and below Christ; and so they dye of those bitter waters; they cannot live in the use of it,

it is a death unto them.

And fo the word of truth takes hold on their fpirits, Ifai. 32. 20.

Bleffed are ye that fow befide all waters.

Secondly, many dyed of the waters, and in the waters, that is, notwithstanding the clear breaking forth of Gospel-light; and this state is fallen into the rivers and fountains of waters, yet they will live in it, shough they dye of it; and this answers the word of Truth, they repented them not of their deeds: thus the curse of God comes upon them to the utmost, when they shall not see when good cometh: Fer. 17.6,

but calleth evil good, and good evil; and so feedeth on bitter waters and dieth.

Chap. 6.4. And the third Angel poured forth his vial upon the rivers and fountains of waters, and they became blood: it is the same with the former, the fountains and rivers became blood; onely here it is more full; under the Trumpet is the third part menti. oned; here it is univerfall; there it was bitter, here it is turned into to blood; so that it is a more full expression of one and the same thing: verse 5. And I heard the Angel of the waters say; That is, the servants of Jesus, who are called in Scripture, Angels, and have been instrumental in the hand of God to discover the bitternels of those waters, therefore called the Angel of the waters: Thou are righteous O Lord, &c. The Saints now Justifie God for his proceeding in this particular; ver/. 6. For they have shed the blood of Saints, they have killed and beheaded them; And thou haft given them blood, for they are worthy: they that delighted in blood, have now nothing but blood to drink, nothing spiritually to feed upon but that will prove their ruine; it is now discovered to be so, the Saints see it and justifie God in it.

Verse 17. And I heard another out of the Altar say, even so Lord God Almighty, true and righteous are thy judgements: That is, the Lord Jesus; who with, and in his Saints, justifieth God in this proceeding: he is said to come and stand at the Altar chap. 8.3. and he is Indeed both the Altar, and the Angel of the Altar; who presents both the persons and the prayers of the Saints, with much incense to

the Father.

chap 6.7. And when he had opened the fourth Seal, let forth a further discovery of truth: Theard the voice of the fourth Beast say, come and see the operation of the spirit raising up the spirits of the Saints, to the apprehension of truths discovered by the spirit in them; And I looked, and behold a pale horse, and his mame that sat upon him was Death, and Hell followed with him.

Death and Hell followeth famine both spiritual as well as temporall; And power was given him over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the Beasts of the earth; that is, a great part of earthly people, will be slain, not onely with a material sword, but will be spiritually slain with the

fword in the right hand of him that fits upon the Throne.

Chap. 8, 12. And the fourth Angel founded, and a third part of the Sun was smitten, and a third part of the Moon, and a third part of the Stars, so that a third part of them was darkned, and the day shined not for a third part thereof, nor the night likewise; note,

there

there is not onely the Antichristian Sea and rivers, and those are turned into blood; but there is the Antichristian Heavens likewise, and moon and stars, and these must be darkned: by Sun, we understand the Gospel light, that seemed to be in the Kingdom of Antichrist, by Moon the ordinances of Antichrist, which seems to communicate light from the Sun: by Stars, the ministers and most glorious professors in that kingdom, they now come to lose a great part of their supposed light, and all from the discovery of truth by the servants of Jesus, which darkens and vails all seeming lights.

Verse 13. And I beheld, and heard an Angel flying thorow the midst of heaven, saying with a loud voyce, wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpets of three Angels

which are yet to found.

And I heard an Angel, to wit, the Saints who dwell in the heaven. ly enjoyment of God, and so know his mind: and fore seeing the event of things denounces three woes against the men of the earth; these woes are all mystical or spiritual, and are to be poured forth upon the earth, the Antichristian world; and I suppose that the first woe hath a relation to the time of the prophecy of the two witnesses Revel 11. which indeed produceth much wo upon Antichrist in the time of their prophesie , which hath been fulfilled in these three yeers past, and they are likely now to be flain by the Beast that was raised up out of the earth. Revel. 13. And the locusts coming forth of the bottomless pit, cha. 8. and the dragon waiting to devour the man-child, ch. 1 2. which is all one for substance, only a different discovery of them. I shall therefore necessarily be led to these things at present in the unfolding of the three woes; else it might feem out of its places I shall therefore, first discover my apprehensions concerning the two witaneffes, and what they are. Secondly, of the second Beaft, Rev. 13. and the locusts chap. 9. what they are, as likewise of the woman travelling with child chap, 12. and the dragon ready to devour it.

Secondly, that it is that second beast, even those locusts that must kill the witnesses, and that when the witnesses are flain, that the first wo

is past; what the second and third woes are.

1. What those witnesses are, Revel. 11. they are Christ and the Saints, although Christ and the Saints are one and but one, yet they are in Scripture distinguished, though not divided, John 17. 21. 23. Rom. 8.35.

That they are Christ and the Saints, I prove it thus; They are the two Olive trees that stand up by the God of the earth, (com-

Pare it with Zach.4.) and the two candlesticks.

The anointed there are the fons of oil appointed by God for the

delivery of the children of Israel out of their Babylonish Captivity, and it feems to have relation unto Zorobabel, Joshua, and Cyrus, 1sas 45 1. Cyrus is called the Lords anointed, fee Zach. 4.6. These were the two fons of Oyl raised up by the Lord of the whole earth, in that deliverance; this principally presents us with Christ, of whom all legall anointings was a type, both of King, Priest, and Prophet; the two Olive-trees stand up by the candlesticks, and empty their oyl into the bowls, the pipes carry it unto the Lamps; So Jesus Christ, who is the anointed of God, lets forth from himself light, life, and glory, into the spirits of his people; who is the Son of Oyl, anointed with the oyl of gladness above his fellows; It may be said to be two Olive trees, withrelation to his twofold natures, God, and man; as man he affords comfort unto finning fouls, as they eye him dying for them; Secondly as anointed with the oyl of gladness, communicating unto them of the same anointings, and revealing himself not onely for but in them.

Secondly, I shall not wholly exclude the civil Magistrate, who is anointed, and appointed of God for the praise of them that do well; and questionless shall ere long (as once Cyrus and Darius) incourage

the Saints in the wayes of God, -

2. The Saints they are the two Candlesticks; Candlesticks in Scripture alwayes presenting us with the congregations of Saints, and they are likewise anointed with Christ, even with the same anointings; and they are said to be two witnesses, because God by them

gives sufficient testimony against Antichrist.

The time of their prophese (as I apprehend) hath been these three years, or near four, fince some glimering light hath been discovered, and broken forth in , and by them; that this hath been the time of their prophesie, I prove it thus; it is the prophesie of the Saints, near upon their total delivery out of Babylon, therefore not the prophetic of the Saints in the Primitive times; but the Saints raised up immediatly before their coming forth of mystical Babylon; that this is a truth, will appear, if we look upon the type, Cyrus and Zorebabel, who were the Lords anointed, to deliver the Lords people from their captivity; and they were raised up immediatly before their deliverance, presenting us with Jesus Christ the anointed of the Father to bring in a spiritual deliverance unto the Saints, and the earthly power to give an external liberty as Cyrus, which thing hath been fulfilled in some measure these few years; from hence flows the Saints acting answerable to such an internal principle received from Christ in bearing witness unto the truth against falshood and false Wayes.

They.

They are fald to prophefie in fackcloth, for these reasons ;

thence it comes to pass, that there are so many differences and divisions amongst them; they are even weeping and mourning because
much of the mystery of the Gospel remains yet sealed up unto them,
although many of the Seals have been opened, which hath enabled
them in some measure to bear witness to the truth against Antichrist,
and hath had power to shut heaven, that it rain not in the dayes of
their Prophesie, that is, to discover the emptiness and barrenness
of the Doctrine and Worship of the Man of Sin, and to turn their
spiritual waters into blood, that is, to discover that they are blood;
and there is no life in it, and to smite the earth with spiritual plagues,
as oft as they please; for every discovery of truth is a plague upon
earthly Christians.

2. They are said to prophesie in sackcloth, with relation to their liberty, alwayes in danger of persecution, in a low condition in this

particular.

First, Being by the earthly power in some part tolerated, yet not set free, which will be in the raising of the witnesses, when the Prophesie of the witnesses is past, then the first woe will be past; for the Prophesie of the witnesses pours down the first woe upon the men of the earth; and when they are slain the first woe is past, and the second

will come quickly.

The second thing propounded, is, what is the second Beast, mentioned, Revel. 13.11. That the Dragon, Chap. 12. and what the Locusts, Chap. 9. which will lead us to the slaying of the Witnesses, and so put an end unto the first wo; what the first beast is, Rev. 12. I need not in this place mention, being the papall Power, and not the Emperour, for he was risen before Johns Prophesie, but John writes of things that were to come, and not of things that were past, or then in being; that Beast comes forth of the Seed of Rome, this comes forth of the Earth; the Beast is past with us, and therefore I pass it in this place.

This fecond Beaft then its likely is the Presbyterian Synod, that have fate these three or four years already past; that this is likely to be

truth, will appear, these few things considered;

1. This beaft comes forth of the earth, fo did they, they were railed up by the Parliament, which is the earthly Power, without any

relation to the Sea.

2 This Beast hath two horns like a lamb, he comes forth more Christ-like then the former; there is nothing to be found in his mouth almost but Reformation, a Gospel Reformation, as if he were Christ indeed.

Yet 3. He speakes like a Dragon, and exerciseth the power of the first Beast, so we finde by experience, whatever lamb-like form is pretended, yet there is the language of the Dragon breathing out threatning, as once Saul against the Saints, a lamb-like form, but

a Dragon-like nature.

4. This Beast said to them that dwell on earth, that they should make an Image like unto the sirst Beast, & this hath been the work of the Synod ever fince they were raised up by the Parliament, not onely to perswade them to make an Image, but saying, that they should do it, even compelling them, as it were, unto it; and the truth is, that all that is looked after by them, is but the Image of the first Beast: some seeming change appears, but it is but the Image of the first Beast.

5. He causeth that all should worship this Image being raised, and that none should buy or sell, but those who worship this Image, that is, that none shall preach the Gospel, or partake of any good, but those

that receive this Image.

6. And last of all, the number of this Beast, it is but the number of a man; here is wisdom, let him that hath understanding count the number, for it is but the number of a man; that is; first, there is nothing in it, but that which is of man, the wisdom of man, the power of man, whatever the presence is. Yet from first to last, if examined by the spirit of wisdom it is all but the number of a man.

2. It is all but the number of a man, that is, a man as he is a man, is capable to act in this Reformation, and that in any part of it, to be either a Member or a Minister, to pray or preach. &c. and this number is, 666, what this particular number is, questionless it hath relation to the former; it is but the number of a man, and therefore I am apt to conclude, with the ancient interpretation given, that it is Latinos, yet presenting us with that number according to the Greekes, that as the first Beast was a Latinos, so this second likewise, although seemingly like a Lamb; a great change seems to be, and yet but the same numbers he that hath wisdom from above can count his number; none must be suffered to preach, unless within this number of Latinos, which a man may attain unto, & likewise receive the name, Image and mark of the Beast, that is own him to be of God, Profess him, and act for him.

This is likely to be that Dragon mentioned Revel. 12. that stands ready to devour the Man-child, the woman travelling to be the Church, the general Assembly of the Saints travelling to bring forth Christ in the Spirit; the Dragon waits ready to devour it; this Beast is said chap. 13. to speak like a Dragon; here he is said to be a Dragon,

because he doth the work of a Dragon.

the Locusts chap g, that come forth of the bottomless pit, feem to

agree with this Beaft, even the Dragon, verf. 9. The shapes of the Lo cutts were like unto horses prepared to battel; that is, they are exceeding ready and herce in their defign to bring their ends about ? on their heads Crowns like gold, tokens of victory and dominion over the Saints; and their faces were as the faces of men, that is, first, they are men, though of a Locust-like nature: secondly, all their actions are mannaged by the wildom of manjand they had haire as the haire of women, that is they feem to be exceeding modelt, Lamb-like, & woman like, subject to Christ; for women being covered with their haire, it is a token of modelty and subjection; therefore these Locusts are said to have hire like a woman, but their teeth were as the teeth of Lyons, notwithstanding all fair pretences, and shews of a Lamb-like conversation & a woman-like modesty and subjection, yet they have the teeth of a Lyon ready to bite, and tear in pieces; and it is so much the more dangerous, when a Lyon-like nature shall be vailed under a Lamb like form; and this Lamb like Beaft Dragon, and Locults, it is likely wi'l flay the Witnesses, Revist. and the truth is, that it hath been Gods end in causing truth to break forth more then ordinary in these latter times, that so he might have a people to bear up his name in a way of suffering under this second Beaft, as well as under the firft.

chr. What are we to understand in the flaving of the two Witnesses? Min. I suppose that few shall be bodily flain; but it shall be first a spiritual flaughter, that is, they shall not be suffered to meddle with peace in the things of God; they shall not buy or sell, dispense freely what others fell, and this is like to be accomplished by an Ordinance prohibiting them. Secondly, they shall be beheaded for the witnesse of Jesus, and for the testimony which they hold, that is, the Beaft will behead them, feem to take off Chift from them, for Christ is the Head of the Saints.

2. They will persecute them likewise and so cause them to fly into the Wilderness, that is, into a Wilderness condition: This is the work of the Dragon, Chap. 12. and that will not fatisfie him, but he will cast floods of waters after her; they will continually vomit up their ftomacks against them, but the earth helped the woman.

And when this is done, they will fend portions each to other, and

make themselves merry in the Saints supposed ruine.

chr. What are we to understand in that they lay dead three dayes and a half, and the womans being in the Wlidernels for a timestimes, and halfe a time? Chap. 12, 14.

Min. A certain feafon which I suppose will not be long; three years and a half. I suppose the time may be over before the year 1650; país, and then the Witnesses shall be raised again, which will occation the second woe, and when they are raised and taken up into heaven, the second woe will be past, Chap. 11.14, the third woe cometh quickly, which is the going forth of the light and truth of the Gospel through the Nations, which will occasion much woe to the Inhabitants thereof, in destroying their Religion, the supposed life of their souls, which will be accomplished (as it is likely) before the year 1700, when the Nations and Kingdoms of the earth shall become the Nations and Kingdoms of Christ.

Chr. It is said Rev. 11. That the Beast that ascended out of the bottomless pit, made war against the Witnesses, and killed them.

Min. The Beast out of the bottomless pic, is that second Beast, Rep. 13. the Dragon Chap. 12. even the Locusts that came forth of the bottomless pit, Chap. 9. the Beast that was Chap 17.8 and is not 3 and it is the Beast that was, and did bear up the whore; is not when Popery and Prelacy sell, and yet is acting again; this Beast is said to come forth of the bottomless pit, makes war and kills the Saints.

Now I proceed to the fourth Vial, chap. 16.8. And the fourth Angel poured forth his Vial upon the Sea, and power was given him to fcorch men with fire, and men were scorched with great heat : In the founding of the Trumpet the Sun was darkned, and the Moon shined not, the Stars fell from heaven; this Vial is upon the same Sun; and here it doth not only darken all the Antichriftian light, but yet scorches and burns up Babylons Inhabitants; that is, the light of Truth, discovering the darkness and ignorance of all the wayes and worships of the Man of Sin, the son of perdition, it is as fire in their bowels, they are not able to bear it, neither to help themselves in it, and yet they repented not, but blasphemed the Name of God: that is, the Power and Spirit of God, in which the Saints are acted, faying, that they are led by the spirit of the devil, and that they are acted in the power of the devil &c. as the Pharifees faid of Chrift, Mat. 12 latter end, and this is the fin there mentioned against the holy Ghoft.

der the Altar of them that were fluin for the word of God, and for the

tellimony which thy held &c.

Now the Saints in the injoyment of Gospel light, and truth, are for that very thing shin, persecuted and reproached, even as they are Christians, and own the Truth, and they waite patiently on him for deliverance, with an expectation, How long Lord, boly and true, &c.

And the fifth Angel sounded, Chap of 1. and I saw a star fall from beaven unto the earth, and to him was given the key of the bottomless pit; and there arose a smooth, or This star that falls from heaven to earth, are those Ministers that seemed to be heavenly under the first Beast, and could not well stoop to him but seem to have more of heaven in them, is content to lose the earth, rather then be subject to such earthly men; but now the first Beast is subdued, those havenly Stars are content to fall into the same earthly condition as the former, they are now become wholly earthly, subject to the same earthly power, carried along from the same earthly principle, profits and honour.

Vers. 2. And he opened the bottomless pit, and there arose a smooth out of the pit, that the Sun and the Air were darkned, &c. That is, the bottomless pit is opened by this star falling, in a more heavenly form then before; smoak comes forth, even to the darkning of the Sun and the air, that is, all those pretended Reformations, Ordinances, Church-Governments, &c. being so near like Christ, that it, even as smook, darkens the true Light and Doctrine of the Gospel, that none can see it so as to apprehend the truth of it, unless taught from

above by that never erring Spirit of Truth.

Verf 3. And there came forth Locusts out of the smooth; this falm star raising such a smooth, way is made for Locusts to come forth, and under this heavenly form by means of the smooth raised up, which darkens Truth, and exalts it self, Locusts come forth as fast as ever under the former beast; and here the devil declares himself to be his crasts-master; for he having experience that a smooth made by the prophane earthly men of the world, would not so take amongst people, therefore he will get a star from heaven to the earth, that so his project might take effect; and now Locusts are like to go forth as fast, and with as much deceivableness as ever, and that under the name of a heavenly star, although indeed fall from heaven to the earth.

And power was given to them, as Scorpions of the earth have power; but they had command to hurt none but the men of the earth, which have not the Seal of God in their foreheads; to the Saints they can do no deadly hurt, but they shall torment the men of the earth five moneths, that is, a certain time, but not long, they shall torment them by their cruelty and oppression; what by oppressions, and compulsions, domineering pride, subjecting men to themselves more then ever formerly, will be a great torment unto the men of the earth, insomuch that the earth will be weary of them, as well as the Saints, and will be glad with their fall, when the five moneths are finished, but mean

while a fad day is coming on upon the men of the earth, and they are not aware of it: For in thase dayes ver. 6. men shall seek death and shall not find it, they shall defire to die, and death shall sty from them, and all

by reason of these Scorpions.

Chap. 6.10. And the fift Angel poured ont his Vial upon the seat of the Beast; that is, the Civil Magistrate discovering unto them, that power of Church-government belongs unto Jesus Christ; and when the Magistrate, which is indeed the seat of the Beast, begins to east him off, and will not suffer him to six there any longer, but bids him trust to the Gospel strength, immediatly his Kingdom becomes full of darkness; the power of the Magistrate is the light and glory of the Kingdom of the Beast; and this is that will make them gnaw their tongues for paine, and to blasspheme the God of heaven, because of their pains, and yet they repented not, but they will to it again, and if possibly they can, will fetch in the power of the Magistrate to be the strength, light, and glory of their Kingdom.

Chap. 6,12. And I beheld when be had opened the fixth Seal, and there was a great earth-quake, a terrible fear amongst earthly men, Rev. 11.13. There was a great earth quake, and in the earth-quake seven thousand of men were flain, a perfect number were flain with the light and power of truth; and the Sun became black, that is, was darkned, and the Moon became blood, death was in all the Ordinances of the Man of Sin, and the stars fell from heaven as a Figtree casteth her untimely figs, those who seemed to be Ministers of light, now fall to the earth; it now appears that they are but of the earth, and the beavens departed as a scroll, and every mountain was moved out of their places, &c. the Antichristian heavens now depart, and those mountaines of confidence that fouls have created to themselves, and refted upon, are now removed; and the Kings of the earth, and the great men, and the rich men, and the chief Captains, and mighty men, and every bond-man, and every free man, hid themselves in dens, and in the rocks of the moun. tains, and faid to the rocks and to the mountains, fall on us; that is, all forts of people from the highest to the lowest, they now fly to their mountain and rocks to hide themselves from the presence of the Lamb; they fly to that which they have rested upon, as their strong rock and mountain; to their prayers and professions, that name of Christianity they have had amongst them, &c. O how will souls fly then every one to his hole I common people to their form of godlinefs to their Ministers, who have deluded them with the name of Christian Ministers; to the Magistrates, Oh help us, or else we are undone for ever. And thus will poor fouls look forth to their mountains for help, and all will fail them; truly I tremble in the thoughts of

of their sad condition; blessed is he that soweth beside all waters, he shall have a rock and refuge in this day of adversity; this will be fulfilled in the raising of the two Witnesses, Rev. 1 t.

Chap.7 After these things I saw four Angels standing in the four corners of the earth, holding the four winds of the earth, that it should

not blow on the earth, nor on the Sea, nor on any tree.

That is, the Servants of Christ in the discovery of truth, which prevents the blowing of the winds of the earth, that is, the doctrine of the earthly Church, that it blow no more upon the earth, or sea, or any tree, a stoppage shall be made by the power of truth upon the errours of Antichrist, and I saw another Angel ascending from the East, having the Seal of the living God, that is, the Lord Jesus sealing the Saints, saying, hurt not the earth, nor the Sea, until we have sealed the Servants of God in their forehead; Care is taken for the Servants of Christ, that in all the Plagues of Antichrist they shall be free.

chr. What is meant by those numbers sealed in the forehead of all

the Tribes?

Min. The great number of Israel that shall be called and faved in these latter dayes-

cbr. What is meant by the great number sealed after ? Vers.9.

Min. The great and glorious number of the people of the Nations that shall be powerfully converted to Jesus Christ, and so the Nations and Kingdoms shall become the Kingdoms of Christ.

Chap. 13. And the fixth Angel founded, and I heard a voice from the four horns of the golden Altar, that is, from the power of the Lord Jesus, who is the golden Altar, horns presenting us with a power and strength; it is said to be four in relation to the work to be done; four Angels are to be loosed to go forth into the four parts of the earth in the power of the four horns of the Golden Altar.

Vers. 14,15. these four Angels loosed, are the multitudes of Saints going forth in the power of the Lord into all parts of the world to discover truth, which will destroy all things contrary unto it, and they are the same four which held the four winds of the earth, Chap. 7 1. they were held in the river Euphrates, that is by the power, strength and wisdom of men, which now shall be weakned both in themselves and in the world, that they shall have much liberty and power to go forth, discovering truth, and spiritually to kill and flay the third part of men.

chr. This seemes to be somewhat a doubtfull interpretation unto me because the four Angels are said to have power in their mouth, and

in their tailes.

Min. That is with relation to the effect of their work; fire, smoak, and brimstone comes forth of their mouths; that is, the Doctrine and Truth they discover, effects these things; it is as fire, smoak and brimstone, darkning, and burning up all things contrary to the truth.

And in their tails, that is, the practife of truth they leave behind them, is as a Serpent, continually stinging and piercing the hearts of the men of the earth, who repented not for all these plagues.

Chap. 10. 1. And I faw another mighty Angel come down from beaven cloathed with a cloud, to wit the Lord Jelus, who, although he appear most gloriously, and with much brightness in the discovery of Truth, yet he is cloathed with a cloud to the men of the earth, they cannot see him: therefore Christ saith, He will come in the clouds of beaven with power, and great glory.

Vers. 2. He bad in his band a little book open; Christ comes forth in the Saints with the Gospel unsealed, and unvailed; whereas it was formerly sealed, it is now unsealed, and the book is open, that the

Saints can fee, and read the mystery in it.

And he fet his right foot on the Sea, that is, the multitudes of people, and his left foot on the earth; that is, the earthly people, or the powers of the earth.

Vers. 3. And cryed with a loud voice, as when a Lyon roareth; and when he had cryed, seven thunders uttered their voice; that is, a perfection of terrour and dread falls upon the earth, and the sea. Oh that the earth and the sea could consider of this betimes; the Lord Jesus will set his feet upon them, he will make all his enemies his soot-shoot; O kiss the Son less be angry; if his wrath he kindled but a little, blessed

ere they that truft in him, Pfal. 2.

Verse 4. And I was about to write, and I heard a voice from heaven, saying, seal up these things which the seven thunders uttered, and write them not; the glorious Mystery of God so high as not to be lest on Record unto us; what this Mystery was, being not written, I shall not at present meddle with, although it was (it seems) revealed unto John, yet he was not to write it, therefore my pen shall cease to write; but the glorious Mystery of God is now to be revealed, and finished, in the laying low of the creature, and the exaltation of himself in all, Ver. 6.7.

Chap. 16. 12. And the fixth Angel poured out his Vial upon the great river Euphrates, and the water thereof was dried up, that the way of the

Kings of the East might be prepared.

The river Euphrates is the power and strength of mystical Babylon, as old Babylon could not be taken until the river Euphrates was dried

up; so this mystical Babylon will never yield her self until the river Euphrates be dried up; that is, all the power and strength by which they stand, the power of Magistrates taken from them, the wisdom of the stelf, humane learning in the things of God, a great part of the river Euphrates, all their Ordinances, Worships, Idolatries, Witchcrasts, &c. when these are dried up, way will be made for the Kings of the East to come in, or the abundance of Saints shall be drawn up to God in the spirit; that is, when truth shall be manifested in the power and purity of it, the Nations, both Jews and Gentiles shall then come in, and own the Gospel; that great river Euphrates doth not only uphold mystical Babylon, but keeps off both Jew and Gentile from Christ; the ruine of which, God hath appointed to be as a means of light to the world, truth being that which must destroy it.

Verse 13. And I saw three unclean Spirits like frogs come forth of the mouth of the Dragon, the Beast, and the false Prophet, for they are the spirits of Devils working miracles, which go forth to the Kings of the earth, and to the whole world, to gather them to the battel of the great

day of God Almighty.

What the Dragon and Beaft is, I need not mention in this place; the falle Prophet is those Priests that stand up before the Beatt, and own whatever he faith, and is ready to cry the voice of a God unto him, which maketh him worse then he would be, were it not for this false Prophet; but now they all bestir themselves to raise up the Kings of the earth to help them, or else all will be loft; the river Euphrates is like to be dried up; and this they do by their fastings, and prayings; that is, they perswade those who dwell on the earth, that all the good they enjoy, it is by their zealous and devout fasting and praying, although the truth is, that all they do is but to hang down their heads for a day like a bulrush, that so they may smite with the fift of wickedness, and with the more applause make way for their oppression; but all they can do is but to gather the Kings, and power of the earth together to the batttel of the great day of God Almighty, to a place called in the Hebrew tongue, Armageddon, that is, a place of destruction: this might be a warning-word to the powers of the earth, to take heed how they give their power unto them.

Chap. 8.1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour; The glorious appearing of Christ in the spirit silences all creature actings: this seems to be some respit or breathing-time; the Saints take after the full revelation of truth in them, near upon the yielding up of the Nations and Kingdoms unto Christ, and then truth goes forth from them into

the world without any let or hindrance, the Saints being in the head venly enjoyment of God in the opening of the seventh Seal, they are

now for a little time filent in their fpirits,

Chap. 11.15. And the seventh Angel sounded, and there were great voices in beaven, saying, the kingdoms of the Lord, and of his Christ; a seventh, or a perfect discovery of Gospel-truth, by which means the Nations of the world cast down their crowns at the feet of Christ, and all the Saints rejoyce and praise the Lord, but the Nations were angry. Nothing will anger the men of the earth more, then to see

Jesus Christ exalted.

Chap. 16, 17. And the fewenth Angel poured out his vial in the airs and there came great voices out of the temple of Heaven, Jaying, it is done; this is the discovery of truth, that discovers, that the very air of Antichrifts Kingdom is deadly and destroying; there is no breathing with lafety in any thing short of Jesus Christ; and this is that truth that finisheth the work, it is now done; and there were voices, and thunders, and lightnings, fuch as was not fince men were upon the earth; fo great an earthquake, and fo mighty, shaking all the Nations in the world; and the great City was divided into three parts; one will be for Chrift, a second for Antichrift ftill, a third for neither; and the Cities of the Nations fell, that is, all the mystical Cities and Churches of Antichrist must fall ; not that Nations, States, and Civil Government shall fall, but as a mystical City, a Church, fo they shall fall; and every Island and mountain fled away; every mountain that either hath opposed Christ, and Truth, or every mountain in which men have rested, they all flye away before the Lord Jesus, as the morning dew before the Sun.

And there fell a great hail out of Heaven upon men about the weight of a talent, and men blashbemed God, because of the plague of the hail, for the plague thereof was exceeding great: Every truth of Christ discovered by the Saints, who dwell in Heaven, will be as a great hailstone upon the men of the earth; See Exod 9. 22.

Cbr.

SECT. III.

chr. VIE have spent much of our time, that at present is allotted us; the night draws on, I should else desire to propound some surther quæries for my satisfaction, and I shall be very brief in it.

Min. Time being precious, and the night being come on fo near, we shall spare but very little time more at present;

therefore I defire you in your Propositions to be very brief.

Chr. What doth the Spirit of God intend, Chap. 11. 1, 2. when he faith, A reed was given to measure the Temple, and the Wor-shippers, &c. but the outer Court was to be left out, for it was given to the Gentiles to be trodden under feet forty and two months.

Min. A certain time wherein the Saints shall worship God in Spirit, and bear witness against Antichrist according to the Rule; yet the Court that is, Ordinances, Order, &c. shall be trodden under foot of the Gentiles; that is, carnal men, under the name of Christians and the holy City, that is, the Church; all the Saints shall be trodden under foot, which is, the slaying of the two Witnesses, forty and two moneths, that is, three days and a half, that is, years.

of Heaven, and his place was no more found there? Chap-

ter 12. 9.

Min. The Devil and his Agents so cast out of Heavenly forms of Christianity, that they shall deceive souls no more under the name and notion of Christian.

chr. What do you understand by the war in Heaven?

Verle 7.

Min. The policy of Sathan in opposing truth under the name and notion of Christ; the persecutions raised against Christ in the Saints, have not been as from men of the earth against Christ, but as from Christ, against Sectaries, as Master Edwards in his several Gangranaes will tell you; and so the war is in Heaven; there is the Devils heaven, deluding souls in the form of Christ, and the heaven of Christians, wherein Satan makes war, and is still like to do it, until he be cast out of Heaven, he will, under that name, and notion of Christ, oppose and make war against Christ in the Saints.

Chr. What are that number of Saints, mentioned Chap. 14. finging

new longs of praise unto the Lord ?

Min. The glorious company of the Saints in the Spirit, after the raising of the two Witnesses, it is the same with chap, 15, 2,3. Who had gone through the Sea of glass mingled with fire; that is, great persecutions, they have gotten the victory of the Beast, and now they sing the song of Moses, that is, they sing praises unto the Lord for their deliverance.

Chr. What do you understand by the Angel stying in the midst of beaven, preaching the everlasting Gospel to every Nation, Kindred,

Tongue and People, Chap. 14 6,7.

and enjoyments, who have gotten the wictory over the Beast, and now they go forth to the Nations discovering truth, preaching the everlasting Gospel; by which means the Nations shall be converted, and so become the Kingdoms of the Lord, and of his Christ, and he shall reign for ever.

Chr. What understand you by the scarlet-coloured Beast, full of

names of blasphemy? &c. Chap. 17.3.

Min. That Beaft that came forth of the Sea, Chap. 13. and out of the earth in the same Chapter, though they are two, and are raised up at leveral times, yet they both are but one, that is, they do both one and the same work, though under divers forms, and after divers manners; and he is said to be a scarlet-coloured Bealt, with relation to his glorious forms, and shews of godliness, yet full of the names of blasphemy; that is, blaspheming God, even the Spirit, and them that dwell in Heaven, faying, that they are guided and acted by a diabolical Spirit, having seven heads, and ten horns ; seven heads, I.A perfection of wildom and humanity, all the art and policy of the creature to uphold his power: 2. A perfection of strength and confidence, even as feven mountains, he thinks never to be moved, Ver 9. and ten horns, a perfection of frength, even the ftrength of King. doms and Nations to uphold himself. Ver. 12. yet is the wildom of this seven-headed Beast to seat himself upon the power of Kings, and Kingdoms.

chr. What understand you by the great Whore sitting upon many waters, Ver. 1. that woman sitting upon many waters arrayed in purple, upon her forchead a name written Mystery, Babylon the great, the mother of barlots, &c. Ver. 6. And I saw a woman drunk with the

blood of the Saints GC.

Min By the woman, I understand the whole Church of Antichrift, therefore called a woman; the seat upon which the sits is that Beast

men-

mentioned, Chap. 13. which indeed came forth of the bottomless pit, Chap. 17. Ver. 8. from beneath, not from above; and this woman, or Antichristian National Church, is cloathed in gay cloathing, goodly forms, ordinances, formal professions. Having a golden cup in ber hand, the presends to have the cup of wine of the spirit, of enjoyment, of praises, and continual praisings, when there is in it nothing but abomination, and filthiness of spiritual fornication: upon her forehead a name written, Mystery of iniquity, bid under glorious shows and forms, Babylon the great, great confusion, the mother of barlots; never such a Harlot as this is, almost all Nations pretending Christianity, and the Spoule of Christ: and when all is done, here is nothing but an abominable Harlor, the very abomination of the earth; thus the will appear one day : the pretends to be for Christ. but is drunk with the blood of Christians ; pretends to be the Spoule of Christ in show, and trades with other lovers, thrusts both perfons and worships upon him that he will never own. As for his Saints and servants, the will root them forth of the world, if possibly the can.

chr. The Beaft here mentioned, is usually interpreted to be the

civil Magistrate.

Min. I do not so understand it in this place; my grounds are these. First, it is the Beast upon which the woman sitteth, that is, the Antichristian Church, the Harlot, even Babylon the great: the Beast upon which this woman sits, is Papacy, Prelacy, or Presbytery: these are not the Church, but the pillars of the Church; for upon this Beast the woman sits; and this Beast hath seven heads, Ver. 3. which are seven mountains on which the woman sitteth, Ver. 9. that is, the poor people, who are deluded, look to this seven headed Beast, and think all wisdom is bound up in him, and so sits down in the wisdom of this Beast with much considence, that such a learned holy Scarlet-coloured beast as this cannot erre: and thus poor souls, both Priests and People live in the wisdom and power of this Beast with much considence and content, looking upon him so much the more, because of his ten horns, that is, the power of Kings to assist him.

2. This Beaft comes forth of the bottomless pit, Ver. 8. and therefore not the Magistrate; he is never said to come forth of the bottomless pit, but is the Ordinance of God, and to be submitted unto, and that for conscience sake in civil things; although this Beast here mentioned will do what he can to setch in the power of Magistracy to affish him in his beastly work, and so will make the Magistrate his seat: see Ver. 13, and so likewise will he get the multitudes.

of people and nations to sit upon, vers. 15. This hath been sulfilled already, and is yet like to continue; but Jesus Christ will make war with him, and overcome him, and the ten horns (to wit Kingdomes) shall hate the whore, and make her desolate, and shall eat her sless, and burn her with fire; that is, nothing will be more hateful to them, then the thoughts of those delutions with which they have been deluded.

Chr. Is not the woman Rome > for it is faid, Ver. 18. The mo-

of the earth.

Min. It may have some relation unto Rome; first, because the first rise of this silthiness and abomination came from thence; the first Beast was raised there: secondly, because Rome hath mystically raigned over the Nations; but thirdly, it is principally meant that perswasion that the Kingdoms of the earth have within themselves; that they are a Church, and Christians, in a good condition; this City, this consident perswasion of a spiritual compacting together according to Christ, hath raigned over all the Kingdoms called Christian, although it is indeed nothing else but a mystical Babylon, a great Whore, a very le in the spirits of the Nations.

chr. What are the plagues by which Babylon shall be de-

ftroyed ?

Min. Spiritual plagues, and not temporal, although I do not question but God will pour down remporal plagues upon the men of the earth, as wars, famine, and peftilence; but it is spiritual plagues by which Antichrift shall be destroyed; it is not a material sword that can kill Antichrift, but the Sword of the Spirit that proceeds our of the mouth of Christ: those Vials mentioned Chap. 16. are Vials of spiritual wrath: and those Plagues, Rev. 18. 6.7.8, &c. are spiritual; the Saints are nor to kill their bodies with swords, and to double unto them double killing and perfecution; in this case we are to do them good, but to shew them no pity in their Religion and Worships, and to let them know the vanity of it, (and in this we shall do them the greatest good, if God work with it) and this is that which will make the spiritual Merchants (to wit) Preachers to stand afar off, crying, Ver. 11.15 16 and weeping, Alas! alas! the great City Babylon, for no man will buy their merchandile any more : for these men sell all; a great deal of goodly merchandise you may read of, Vers. 11, 12, 13. which presents us with the abundance of fruit, that these spiritual Merchants seem to bring forth; but they sell all, and the fouls of men too ; nay, the truth is, fo thefe Merchants may have what their fouls luft after, Ver. 14. namely, honors, riches, &c.

let souls be deluded, set souls be damned, it matters not; they tell them they are Christians, while they put into their mouths but if not, they are hereticks, cast aways, &c. and is this the trading these men use amongst themselves, to sell the souls of men; be astonished oh earth at this, and tremble O ye Heavens at this wickedness! what ear can hear it, and not tingle! what eye can see it, and not mourn! what heart can think on it, and not tremble! but the time is coming on apace, that this merchandising in the things of C od shall have an end, although it makes many a sad heart, and many a mournful countenance; see ver. 19. to those Merchants who sell it; yet certainly Jesus Christ will whip those buyers and sellers out of his Temple, and this will produce much joy in the spirits of Saints: See ver. 20. chap. 19.

chr. What are those Armies mentioned, chap. 19. from the

11. verfe ?

Min. Jesus Christ going forth to subdue and destroy all his and his Churches enemies; that spiritual war mention'd, chap. 12. between Christ, and the Dragon: this is the consummation of the work, wherein the Beast be it Papacy. Prelacy, or Presbytery, or all, and the false Prophet that wrought miracles before him, (to wit) the Jesuits and Priests, who stand up, and prophecy falsely, and cry the voice of a God unto him, they were both taken alive and cast into the lake of sire; and the remnant likewise who were deluded by them, were slain with the sword that came forth of his mouth.

chr. What is meant by the fouls flying in the midst of

Heaven?

Min. The Saints, who live in the heavenly enjoyment of God.

chr. Why are they invited to eat the flesh of Kings and Cap-

tains &c. ?

Odin. Because by them, and through them, the Lord Jesus will discover, and destroy that Religion, and those worships which have been the spiritual life of Kings and Captains; that is, the most principal men in the Kingdom of Antichrist; and the truth is, that it will be meat, and drink to the Saints, to go forth in the power of God, discovering and destroying the spiritual delusions of the Man of Sin, that so souls may come to have life by Christ,

chr. What is that hift Refurredion mentioned Rev. 20 ?

Min. It is a Resurrection not only with Christ in the Spirit to more spiritual and Heavenly enjoyments; but it is a Resurrection on likewise from affliction and persecution; it is the Resurrection of the two Witnesses slain in the streets of spiritual Sodom and Egypt

those mystically beheaded for the testimony of Jesus, they are now raised up from that estate: the former things are past away, and they shall live and reign with Christ 1000 years; they shall enjoy a glorious liberty, both internally and externally, many Generations.

chr. Why is it called the first Resurrection?

Min. 1. Because it will be the first Resurrection of the Saints to the knowledge and spiritual enjoyment of God, wherein those consusions and differences amongst the Saints shall have an end.

2. Because it is the first Resurrection from affliction, and the Saints low condition

cbr. Will there be a second Resurreaion from affliaion?

Min Yea doubtles: 1. The tenth part of the city falls, and the

tenth part is raised, which is the first resurrection.

2 All the Nations shall become the Kingdoms of Christ, Rev. 21.

Is an new Jerusalem come down from God out of heaven, &c. and all the glory mentioned, Rev. 21 22. is the glory of the Church after the second Resurrection; that is, the Resurrection of truth life and liberty to the Saints through the nations. The little horn that thinks to change times and Laws, Dan 7. must first fall, and this is the first resurrection; but blessed are they who come to the 1335 days, Dan.

12. 13. which will be the Saints glory in the universal ruine of Antichrist, and the second Resurrection here in this world.

chr. What understand you by Gog, and Magog, chap 20, who will encompass the paints about after the 1000 years are tinished?

Min. All wicked men, Sa an being loosed for a little time, the wicked will begin again to work; for a time is coming when the wicked shall live peaceable with the Saints, and be subject unto them; see Iia. 60. chap 65. last, but now when the 1000 years are finished, Satan again being loosed, they will to their old work again, encompass the saints about; but fire came down from beaven, and described them and they were all judged, &c. This I suppose presents us with the final end of all things.

chr. Is it probable that the 1000 years mentioned, chap. 20. and the new Jerusalem chap. 21. should be all one and the same glory of the Saints only differencing the time of their coming into this glory. one at the raising of the two witnesses, the other after the subjection of the Nations, seeing the end of all things comes in the

medium ?

Min. I hat I suppose is but to exercise the mind of him that hath wisdom, it being the way of God to deliver things darkly and mystically, and so to involve and intermingle truth, that without that wisdom which is from above, we can neither come to the understanding of it;

ritual

it; Mat. 24. 25. so likewike throughout the whole book of the Apo-

Chr. What doth John intend when he faith, chap. 22. laft, Come

Lord Jesus, come quickly ?

Min. 1. The coming of Christ in the spirit, to raise up the Saints more to himself in the knowledge and enjoyment of him. 2. The coming of Christ in his power, in freeing his Saints from persecution and from men of the earth: in a word, he desires that glorious Kingdom of Christ to come, which he had then in a Vision by way of Revelation seen. And let this be the desire of all spiritual Christians, and let this be the conclusion of our discourse at present, the time being very far spent; I doubt not but we shall meet again in the morning, at the raising of the Witnesses, where we shall have more light and time to discourse of him: mean while we rest in this desire: Even so come Lord Jesus, come quickly. Amen.

POSTSCRIPT.

Have a Word or two to commend unto thee, for thy better fatisfaction concerning this small Treatise.

1. That in any interpretation given to any place, or part of the Revelation, I do not wholly limit the intention of the

Spirit in that place, to what I have here declared.

2. It is that in which I am satisfied and that in some measure by experience, that there is much of the Mystery, both of the Seals, Trumpets, and Vials that is to be accomplished in the Saints; the opening of the Seals, the unfolding of the Mystery of God in the spirits of the Saints, the sounding of the Trumpets, that allarm Gospel-discoveries in the spirits of Christians makes to the slessly part within them: the pouring forth of the Vials, to be vials of wrath poured out in the Saints by the spirit of truth upon all the powers and deeds of darkness: The Angel, chap. 10. setting his feet upon the earth and sea, Christ in the spirit subduing not only the earthly part of man within him, but likewise all those spi-

ritual things in creatures apprehensions below the life of Christ in them, &c. yet not either denying or contradicting a more literal or external interpretation; both may stand, nay, both must stand; as there is Antichrist in the History as well as in the Mystery; so likewise there must be vials of Wrath poured down upon both; so that what mystical truth may be intended in it, or any part thereof being seen, and enjoyed by any of the Saints. I do not by what is here declared intentionally contradict it, but rather shall rejoyce in it.

3. Although some, and that not for want of ignorance, though otherwise learned, pretend presumption in mealing wih these Mysteries, because John saith he saw none in Heaven. Earth or under the Earth, able to open the Book; yet Christ, who dwels spiritually in the Saints, is able to open it, and to declare the Mystery of it; for God himself is the fulness of all Mystery, and none but himself can declare himself therefore persons who think to declare the Mystery of God by their humane parts and abilities, are much m staken; it is their work and theirs only, who live in the spirit, or rather the work of the spirit in them: This I thought at present, convenient to adde. Farwel.

A General

EPISTLE

TO THE

Vniversal Church

OFTHE

FIRST-BORN,

Whose Names are written in

HEAVEN;

Even to all the Saints, in the unity of the Spirit, Grace and peace be multiplied;

Tending to the information of the judgement, and the binding up of those wounds, breaches, and divisions amongst Christians, that so Unity and Peace might be preserved.

VV ritten by Tho. Collier.

LONDON,

Printed for Giles Calvert, and are to be fold at the Signe of the Black spread-Eagle at the West end of Pauls, 1651.

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CONTENTS

1. He cause of divisions discovered.
2. What God is not.

3. What be is.

4. How he is in himself.

5. God in the Son.

6. God in the Saints.

7. Of Saints Communion with God, and each with other.

8. Truth, what it is.

9. Of the true knowledge of this GOD of truth.

10. Of the Scripture.

of God in the Spirit.

12. Of a Christians rule of obedience.

13. Of the Mystery of the cross of Christ.

34. Of the kingdom of heaven.

15. Of perfection.

16. Of hell.

17. Of particular Application. 18. Of the spiritual Sabbath.

19. Of the Spiritual Baptisme.

20. Of the Spiritual Supper.

के भाग प्रकृति के असक हिंदिन हुने

21. Of the second coming of Christ.

22. Some grounds tending to unity laid down.

23. Some Doubts and Queries answered.

committee unit Ged, and each

of this GOD of



GENERALEPISTLE

TO

The Vniversall Church of the first born, whose Names are written in HEAVEN.

CHAP. I.

The cause of division discovered.



Ts not the least but the greatest mercy to be made one in the Fathers love; and that soul who knows love from its being gathered up in love, and possess with love, can speak something of that love.

And dear Christians, Saints by calling, for to you I direct my speech; notwithstanding it hath been the divine pleasure of the Father, not

onely to manifest to, but to shed abroad his love in your hearts by the spirit: yet I observe what by my own experience, and what I have seen in other Christians, much consuston in the knowledge of the things of God.

Having fome experience of this Baby'on within my felf, I could not but declare unto you my apprehensions concerning it; and what

I thall

Ishall here write unto you, I question not but that it may through the heavenly Spirit tend to satisfaction and peace; I shall mind you

First, What I judge to be the cause of this confusion.

Secondly, What the remedy.

Thirdly. That the knowledge of this remedy will give fatisfaction to the foul concerning the grounds of these many confusions.

First, What I judge to be the cause of so much division and con.

fusion amongst Christians.

1. It's ignorance in the knowledge of the mystery of God, or rather the mystery who is God; the truth is, that we have had wonderfull low and fleshly apprehensions of God, forming up a God like our selves; although we acknowledge God to be a Spirit, and that he will have spiritual Worship: yet we have had exceeding gross and steshly apprehensions of him; and thus being ignorant of the fountain, we have met with little less than consusion, if not death, many times in the streames: But I pass this first Particular with brevity, because I shall have occasion to mention it more at large hereafter.

A second cause flows from creatures pressing so much after, and living so much in those streams, which occasions sometimes internal troubles, sometimes external divisions, slowing from ignorance in the mystery which is God.

CHAP. II.

What GOD is not.

I Shall therefore proceed to the discovery of the Remedy, or rather of my knowledge in the mystery of him who is in himself glorious, the knowledge of whom will put an end both to confusion and division, in and amongst Christians; and because the apprehensions of Christians hath been very low, and for the most part besides the the truth, I shall therefore discover my apprehensions concerning God.

First, That he is, I need not in this place mention; But

Secondly, What he is, and how he is.

First, What he is in himself; and because of those many consused apprehensions in this particular, I shall first declare what he is not.

Secondly, What he is.

1. What he is not? He is not, first, as some imagine, Three Perfous, yet one God, or three subsistings, distinguished, though not diyided? Its altogether impossible to distinguish God in this manner,

and

and not divide him; thus to distinguish, is to divide; for three perfons are three not onely distinguished, but divided: Some say there is God the Father, God the Son, and God the holy Ghost, yet not three, but one God. Let any one judge if here be not three Gods; if three, then not one; its true the Scripture speaks, of Father, Son and Spirit, but it nowhere, as I know, mentions God the Father, God the Son, and God the holy Ghost: its true the Scripture gives, and that truely, these three denominations to God, Father, Son, and Spirit: not that there are three persons or substittings in God; this cannot be imagined without blasphemy against God; but rather a distinct and several making known of one and the same substitute unto the sons of men: I shall therefore discover my apprehensions in this particular, and I think that I have the Spirit of God.

First, That he is called the Father, as he is purely God, of himfelf, and in himself, the glory, rise and fountain of all our good, and so of and from himself brings forth glorious dispensations and manifestations of love unto the sons of men: so that in a word, He is the Father, as he is the rise and fountain of all good, as he draws souls

to himself, so making them partakers of himself.

Secondly, He is faid to be the Son, either,

1. In relation to the work of Creation, Redemption, and fo of

manifestation of his love unto the fons of men ; or elfe

2. In relation of his taking man into union with himself, that fo, in and through man he might commend love unto man; and thus is he said to be the Son; and the blood of Christ is said to be The blood of God, A & 20. and so his body must be the body of God, that is, The body that was taken into union with God; by which means he bears the denomination of Son, so that he is the Son by his union with man.

Object. Is not Christ the Son by cternal generation?

Anjan. Its true some say he is so, but I see no truth in it, nor any ground for faith to believe it; for generation is not from eternal; for in the work of generation or begetting, he that generates or begets, is before him that is begotten, and so the Father is before the Son, if this be truth; and one God begets and brings forth another in his own likeness; if this be truth, let the spiritual man judge. Its objected again.

That Christ must needs be God diffinet from the Father, with relation to satisfaction; the Father was offended; Christ who is the Son must be God distinct from the Father, that so he might be able to satisfie the Pa-

ther's wrath; for mone but God could fatisfie God.

another God to satisfie; which is no less then a destruction to the

divine being, if it were possible so to do; it is true, God satisfies God, but it is one and the same; not one offended, and another satisfying; but that one God satisfies himself, and so makes known his love to sinners.

Thirdly, God is called the Spirit, not only

In relation to his invisibility, and omnipresence in all places, which

is only proper to a spirit, But

2. In relation to his operation in the Saints, and in the world, so he is the Spirit; For God is a Spirit, and the Lord is that Spirit: So that there are not three persons or subsistings, but one God under three discoveries; The Son is The everlasting Father; the Father is in the Son, and so he is the Son; the Spirit is God, and so he is both the Father, and the Son.

Object. This is that the Scripture holds forth unto us, and therefore

we ought to believe it a'though we cannot apprehend it.

Anfw. i. The Scripture holds forth no other God but one,

2. Its true, the Scripture presents us with variety in unity, and unity in variety, yet but one subsisting; varieties of discoveries of one and the same God, but not of subsistings or beings of that one God: This one God variously subsists in the whole creation, by which he gives being unto all, but yet he is but one subsisting in this variety; this one God variously subsists, and operates in the spirits of Christians, yet he is but one subsisting in that variety.

Object. Its faid , That there are three that bear record in beaven,

The Father, word and Spirit.

Anfw. Its true, yet not three subsistings or persons, but one God made known under three denominations. Yet something I shall mind

further from thefe words:

Earth: Those three are three that bear record in Heaven, and three in Earth: Those three in Earth, I understand to be the low and earthly condition of creatures in the first act of believing; for Believers, in the first manifestation of God unto them, are very low in their apprehensions of God, and are often said to be carnal and earthly; now Water, and Blood, and Spirit bear witness in Earth, that is, to spirits of Christians in their first believing; water, that is, some power against sin; Blood, that is, the apprehension of the blood of Christ; the Spirit operating, and so agreeing in these, seals up comfort to a soul in a low condition: But the Three in heaven, that is, in the high and glorious discovery and enjoyment of God, there the Eather word and Spirit bears witness, and these three are one; That is, the soul that dwels in Heaven, he sees that notwithfunding creatures have had such consused apprehensions of God,

and notwithftanding God hath made himself known under these three denominations: yet Father, Word, and Spirit, is all but one God; and this one God is the witness of Love to the Soul that dwels in Heaven, &c. So by this you may judge who are the blasphemers; those who say God is three Persons, or those who deny it, knowing

him to be but one subsifting.

Secondly, As he is not three Persons or subfiftings, so likewise he is not one subsistence or substance comprised in some particular place. as it is generally imagined that God dwels in Heaven, that is, in a place above the Skie, there he is effentially contained, and onely his power made known here below; not knowing that God is truely, really and effentially in all places, &c. But I pass to the second, What God is.

CHAP. III.

What GOD's.

OD is one entire, invisible, glorious being, filling all places with his presence, both Heaven, Earth and Hell; not contained In any place, but effentiall in every place she is the Life, mystery and glory of all created beings; so that although he be not effentially any of these created beings, yet he is in all those the is in and through all the life and glory of all a not as some imagine limited to some place, effentially, & that his power upholds all; but I know no diftin-Alon between the effence and power of God; the wildom, mercy and power of God is God; there is no division or distinction between God and his power; where the power is, there God is; God assumes no nominal attribute to himfelf, which is not himfelf; for there is no quality in God, but is God; So that these are but fleshly imaginations, to confine Godunto any local place, and little differ from those who look upon God as an old man sitting in Heaven, bringing to pals his will on Earth; fo others, whom I judge not, but many of them may be precious, yet look upon God as a Spirit or spiritual subsisting, fitting in Heaven; that is, in some locall place of Glory above the Firmament, manifesting his Mercy, Wisdom, Power, &c. here on Earth, not feeing God to be Mercie, Wildom, Power, and all good Effentially, that it is his being, his nature, which truly and effentially is in all places, filling all places with his presence, though not to creatures apprehensions with his Glorious presence, yet he is in hell as in heaven, in darkness as well as in Light, for he creates buth, coc.

CHAP. IV. How GOD is in himself.

This Invisible, Omnipresent, Omnipotent, glorious Spirit is in himself, and of himself, purely, pressectly, and unspeakably glorious; as he was before all things, so he is without all things, viz. all created excellencies adds not to his being, to his Glory; though he appear glorious in these to his Saints, and so is indeed admired in the hearts of all who rightly know hims yet it adds nothing to his Glory essentially; neither doth or can this God enjoy any thing but himself in all the work of Creation; nay, in the work of Redemption, and Renovation too, there is nothing that he can enjoy but himself; for there is nothing spiritual but himself, nothing capable of the knowledge and enjoyment of himself, but himself, unless transform d into his own Glory by himself, and so made capable of being Spiritual, Eternal, and so of the enjoyment of himself, with, and in himself eternally.

Thus I apprehend God to be one, entire Glorious, Invisible being, purely and compleatly perfect in himself, without any addition by any created Excellency to his Glory; the whole Creation adds nothing to his Glory and perfection; but he is the perfection and Glory of the whole Creation; even the new Creation, though much more Spiritual and Glorious, yet adds nothing to his Glory, as to himself, but indeed makes him to shine with the more lustre and glory in the

spirits of his people, &c.

CHAP. V.

GOD in the SON.

Otwithstanding G O D is in himself such a pure, perfect, and glorious being, yet he is pleased to make known Love to low, sleshly, and carnal creatures; and that he may effect his purpose in

this particular,

He forms out himself, as it were, in, or through divers and various fleshly forms or dispensations, according to the weak apprehensions of his creatures, that so he may by himself in those forms, work up souls above all those fleshly dispensations, to live with, and in himself, above, and without all these forms; So that,

First, Although God betruly in, and of himself, yet he is in other things which are not himself; and not only in other things, for so

he is in all, but in other things manifest, and made known spiritually

to the Saints, as he is in himfelf.

And first. He is in his Son, that is, in relation to the Union of the two Natures, he is in him as he is man : So by vertue of Union, God and man is become the Son, and so the Son is God bleffed for ever.

But now I minde the Father being in the Son, and so the Son, not fo much with relation to the Union, and fo the Sonthip, as the Son was a dispensation of the Father to the rest of his brethren, as in the power of the Father he dyed, and so satisfied the Law in the Letter : and so satisfied the consciences of finners, as he was the way through which the Father declared, and brings home love to men,

Thus God was in Christ reconciling men to himself 3 and yet this dispensation of the Father was but a fleshly dispensation, comparatively with a more spiritual, though glorious in it self to souls under that dispensation; this fleshly righteousness answering a fleshly

transgreffion.

Thus likewise hath he given Ordinances answerable to this fleshly dispensation, wherein when he pleaseth he appears in, and through those Ordinances : yet note, that God never appears in any fleshly, dispensation to his people, that so he might keep them in the flesh ; but that through these he might bring up souls to himself in the Spirit. He appears as it were in flesh, that so he might deliver us into the Spirit; this being Gods end from everlasting in all his dispensations to the fons of men.

Hence it is, that souls taught of God thus press forward in that light and power; and nothing short of this perfection, can so satisfie them, as to rest in, or under any fleshly dispensation below, or withe out this perfection; no not in the knowledge of Christ after the flesh, &c. for by the one we come to fee our felves one with the Father in the Son, by the other we see our selves one in the Father with the

Son.

CHAP. VI.

GOD in the SAINTS.

OD, who is in himself, and in the Son, not only by Union, but Jas a dispensation of Grace to men, is likewise in the Saints, and that not as in other creatures, or other men ; but he is in the Saints; as he was in Chrift. R

Firtts

First, He is in the Saints by Union, and so they are Saints being

truly made partakers of his Nature.

Hence it is they are called Christians, they are Christed; and indeed Christ and Christians make but one Christ, one anointed, one God fills them both: so that Christ was not onely a glorious dispensation of the Father to sinners, and a Figure in his Death of what must be done to the slessly part of the rest of his brethere; and in his Resurrection and Life, of our Resurrection in the Spirit with him, that so we might live the same life; but likewise he was a pattern of our persection, of our Glory in every particular, wherein the Saints Union with God appears: But this particular of the Saints Union, I have minded in a reatile, called The Marrow of Christianity, by reason of which I pass it in this place with the more brevity, referring you unto it; only note it in these particulars.

First, Christ a Son by vertue of his Union : fo the Saints.

Secondly, made partaker of the same Spirit.

Thirdly, of the same Divine Nature which is all one.

Although it be objected, that the Saints are made partakers of it by promise, christ really: so was Christ by promise likewise.

First, promised, then manifested. So the Saints in the same nature.

First promised, then manifested, when God comes forth in them; heires to the same Inheritance, which is God; to the same Glory, and shall in conclusion be compleated throughly in the same Unity in all particulars: its so already truly, and they are as Christ, even in this World, although not compleated, and perfectly to their apprehensions—manifested: nay questionless, many pretious souls can yet hardly believe their own glory.

Though this be the ultimate of all Gods dispensations to the sons of men, to bring them to this knowledge of God in them; that so they might live in him above all distractions, troubles, fears, that so they might live to him purely in the Spirit: yet for the most part, we live below the knowledge of this Gory, and even without Faith in

this particular.

CHAP. VII.

Of the S A IN TS Communion with GOD, and each with other.

NION alwayes produceth Communion, and in truth its the ground of Communion; there is no true real Communion with-

I shall minde a word, what it is to have Communion with God, because it is a word oftner expressed then understood or distinguished; and truly brethen, its a glorious word, when a soul is really, not in fancy, but indeed possest with this Glory, to have Communion with the Father and the Son.

I shall unfold this mystery of thy Saints communion with the Fa-

ther, under two words, if words may not darken wisdom.

To have Communion and Fellowship with the Father, its to be one in common with God; to have Fellowship, is to be Gods Fellow; so is Christ, so are Saints; whatever is the Fathers, is the Sons, for they have the Son; and not only so, but they are Sons, and so they have the Father, and are in the Father, in the Spirit, in his Love, in his Life, in his Glory; there is nothing which is the Fathers, but it is the Saints; all is yours; whether Paul, or Apollo, or Cephas, or Life, or any thing, all is yours.

Oh that you did but know it, that you did but enjoy it, although but by Faith, that so you might be saved by Hope; then you would waite for the accomplishment of it; For he that overcometh shall inhount all things, and the second Death shall have no power over him.

This is to have Communion and Fellowship with the Father, to be one in Common with him, to be the Fathers fellow in all things, as the Wife is the Husbands.

Secondly, To have fellowship with God, is, to have fellowship with him in the exchanges of Loves, in the communications of secrets, and heartdiscoveries, in participating with each other in all conditions.

Oh the sweet exchanges of Love that passeth between God and a

foul living in him who is Love !

The Father ever anon breathing forth Love, making more full discoveries of himself in the spirits of Saints; that works up the soul afresh to admire Mercy, to rejoyce in God; and the Fathers condition is a condition of glory at all times; and he is still drawing up the soul of his Son into the same glory, until he hath perfected him with himself in glory: the Son sometimes is in darkness, but looks up to the Father for deliverance; the Father either delivers him immediatly, or else gives in an answer of grace, and so will communicate with the soul in the dark, rather then leave it without comfort.

Thus when a foul once comes into the knowledge of its Union, it presently, according to its measure, enjoyes Communion and

Fellowship, as the Wife with the Husband.

And so God and the soul being thus united, they now live together, they walk and talk together, they eare and drink together, they recreate themselves in the new and fresh exchanges of Love with each

other, but all in the Spirit; these words are spirit and life to the soul experienced; In them therefore let none judge it blasphemy, through their ignorance in the knowledge of it.

And as Saints have Communion thus with the Father, and the Son: fo they have Communion each with other in spirit, which flows from

the same union ; and this Communion is either

First, In the common enjoyment of all things together in the Spirit; for this is the Saints priviledge; all have as much right to and in God, as one, although many know it not, and more enjoy it

not, because its not manifested in them.

There is no one excellency or enjoyment in God, but its common to all the Saints; they all have a right to it, and in it, each with other: So that Saints have a Fellowship together in the Father; they are all fellows in the Fathers love, light, and glory; no one above or superior to each other, although some claim a superiority; they are least in knowledge; its true, God manifests more to some then others, not because they are or shall be more then their breaken, but that they might be helpers to their brethren.

Christ is no more then a Christian; for all Saints are his brethren beirs, co-beirs, joynt-beirs, and shall see themselves, as he is: So

s. There is amongst Saints the Communion of brethren in Spirit, fellows in the Spirit; whatever superiority may be amongst men, yet in Christ they are all one.

O that this were more known in power among Saints: And so,

2. From this Unity and Community in the Spirit, flow sweet communications of Love each to other; they are one, and therefore they have fellow-feeling of each others conditions: If one enjoy God sweetly, others rejayce with him: if one be in dark, or under dark apprehensions of God, others are sensible of it, and as much as may be will be there with him: if one enjoy more light, and live more in the apprehensions of the love and liberty of the Gospel, he makes it known to others, that so that they might have a community with him in it; and this unity in the Spirit, produceth community in temporals, as well as spirituals. He that seeth his brother to mant, and shutteth up the bowels of compassion from him, how dwelleth the Love of God in him?

This unity in the Spirit transforms souls into the nature, into the love of God; that now he is from a disposition within him, not a letter without him, ready to do good to all, but especially to brethren with him, born of the same immortal seed of the word of God, which endures

for ever.

O That this communion amongst Saints in the Spirit, were more

known amongst us, that we could see and say indeed, That we are

come to the fpirits of just men made perfect.

I deny not a Communion with God in Ordinances, and a Communion of Saints in the same: Provided, it be indeed with God, and indeed with Saints, and not with Ordinances instead of God, and Ordinances and Men instead of Saints: those who hold Communion under this dispensation, may enjoy God in it, and have communion each with other as Saints : and I should rather be with them in it, though not under it, than offend them : Yet this I can say, God is most fatisfactory when enjoyed in the pureft light, and neerest relation; and the ends of God in these, are for the creatures good, not his; that fouls who as yet cannot come neer him, might fee him farther off, and so have some communion with him, some sweet discoveries of love from him; and when he intends to draw fouls nearer to him, he will then darken those windows through which perhaps formerly they have feen him, and so at a distance have had some fellowship with himshe will put an end to those fleshly discoveries and apprehensions; and truely Christians, in one respect its but little trouble to me, when I fee precious fouls looking not their first love, but their first joy, flowing in through these; by reason of which, they have been built up in those things without them (though true) yet now I expect to see some more glorious discoveries of God, brought forth in them, and the greater light darkning and out glorying the leffer.

Mean while, Saints who are in the spirit, and judge of things after the spirit, hold communion in the spirit, though under various dispensarions, which occasions various apprehensions, yet in the head they

are one.

CHAP. VIII.

Truth, What it is.

And dear Christians; there is now adayes much dispute, I had almost said, much discord, about truth, what it is; and truly did we but once know truth in the power and glory of it, it would soon end discords amongst us.

I shall at present give forth my apprehensions of it, and that from experience too. I give you the definition of truth, to my apprehen-

fion thus:

God is truth, and there is no truth below or besides God, without God: I question net but that there are true relations of God, and

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dispensations from God, but God is the truth of them; and without him, there is no truth to any man, no truth in any man.

Object. Its said that Christ is the truth and the life.

Anfw. True : But how ?

Either first, as he was and is the true God, or as the true God was in him: so he was and is the truth, as he was the great God, the ever-lasting Father, even God blessed for ever.

Or secondly, He was the truth, as he was a dispensation of the Father, although the Father unto the sons of men; and so declared the

love, even the everlasting love of truth unto his brethren.

Yet, his be pleased to note by the way; That although a dispensation of truth be manifested truly in the Son, from, or by the God of truth; yet if thou dost not see and enjoy God, who is the truth of that dispensation, it is but a lye in thy soul; that there is such a dispensation of love to sinners, is truth; but what is that to him that en-

joyes not the true God in it?

Prayers, Tears, any actings, though such as the soul apprehends are tommanded by the true God: yet if the soul do not enjoy God, who is truth in them, which he likewise enjoyes without them, if at all; I say, they are no truth to such a soul; and he that thinkes he knows God and truth because he knows ordinances, forms and duties, &c. not knowing and enjoying the true God in all knows no truth at all.

Truly, my dear ones, I can in some measure return and see, and say, All is vanity that mine eyes have beheld under and below the Sun's I see God to be all, and all things below and besides God is but

alike.

And, O that Saints could more come to dwell in God, and to see the vanity of all things, otherwise then as they see God in them, and as they are raised up to that centre: How would this put an end to quarrellings and contentions about shadows? catching for the most part at the shadow, neglecting the substance, or at best, not being so possess with the substance as to see the shadows to be but vanity; and so, to see and say, That the former things are past away; we are children, and delight to be so, feeding on milk at the best like babes, being afraid of stronger meat; though Paul, when he was a man, put away shild sh things.

a O, how have, or rather how shall many precious ones one day see and say, How have I set up one thing and another for truth, running from mountain to hill, from one form to another, seeking the living amongst the dead! perhaps many times; but now, loe this is truth, and there is none else: This is the LORD, and I have waited for

him

him, we will be glad and rejoyce in his falvation. And when once the vail is taken away, you will then no more take shadowes for substance, bondage for liberty, but the glorious Lord himself shall be your place of liberty.

CHAP. IX.

Of the true knowledge of this GOD of TRUTH.

A Nd as the apprehensions of men have been exceeding various La concerning this God of truth; so for the most part have they known him, and judged of him from exceeding carnal and fleshly grounds; for to know God by his works, is to know him no other wayes then a Heathen or moral man may know him : its true, The heavens declare the glory of God, and the firmament sheweth his handy work, and all the works of God wonderfully declare the glory of God, in a minde Spiritually enlightened; but the works of God without us do not declare God as he is in himfelf, or as he is in Saints; but to come higher, its true, God is declared in Scripture; yet to know God no otherwise then as he is declared in Scripture, is to know God no otherwise then a natural man may know him; to know God as he is declared without us, either in word or works, is no more then a natural man may attain unto; there is no speech nor Language where one or both of these are not : and accordingly is God known; but to know God truly and favingly, is to know him as he makes known himself in the Spirits of his People; there is no knowledge of God, bur in his own light; In his light we (ce light,

What is that knowledge of God to me that another man enjoyes, if

I am not one in the fame?

For me to speak of God because another speakes of him, and to be able to talk much of God, as I read of him in Scripture, not being made one in the same Truth, I see and speak but what another hath spoken, and so may speak truly sometimes of God, but it is by hear-say, another mans truth, but not mine; and so I doubt many a soul boasts in another mans light; but to know God from a spiritual discovery of himself in the spirits of his People, by which the Soul enjoyes what it knows, and so sees God spiritually in all things, and so enloyes God in all things, this knowledge of God is true and exceeding glorious.

CHAP. X.

Of the SCRIPTURE.

Oncerning the Scripture, although I shall not question the truth of it, yet I shall propound these three things considerable con-

cerning it.

First, That it is not sufficient in it self as it is a Letter, or mord written, to teach or bring any man to the knowledge of God; although God be declared in it, yet that declaration without God powerfully working in the declaration of himself, to and in the spirits of men, they never by this or any other means come to the true and saving knowledge of him: yet,

Secondly, Some make too much of Scripture, setting it up in the room of the Spirit, and so it is indeed become an Idol, not in it felf, but through that Idolatry which dwels in the hearts of men: For,

First, Some say that it is the Spirit, and that there is no Letter in

It i If these make it not an Idol, I know not what an Idol is.

Secondly, Others know no other touch-flone or trial, no other light by which they judge of Truth : thus putting it in the room of the Spirit, who is light, and the greater light to make an Idol of it; for they fay, they cannot know Truth untill they bring it to the letter for trial: thus making an Id I of the Letter, fetting it up in the room of God, declaring themselves to be exceeding carnal, if not without the Spirit: For men may be very carnal in their apprehensions, and yet not wholly without the Spirit's Babes in Christ: For he that knows not Truth, but as he reades it without him, may much question if he know it at all : And this is the reason men are so tost to and fro, because they are led so much by a Letter without them, not discerning Truth in its own light; and so according to the different apprehensions about the Letter, to are men tolt to and fro in their judgements : Whereas to know Truth from its own discovery, and to judge of it in its own light, establisheth a foul for ever; hence its come to pass that there is so much blindness and darkness in the things of God; so many strange opinions of God, and about the things of God, in taking up rules from, and judging of things according to the letter; thence is fetcht the grounds of all, there its batcht, and from thence brought forth, there its bred and maintained : Not that I say the fault's on Scripture, but on mens Idolatrous lying and perfidious hearts thus to abuse it in making that use of it for which it was never written.

One of the Said, 1/a 8 20. To the Law and to the Testimon, if any wan speak not according to this word, it is because there is no light in him.

Answ.

Answ. True, there is the Law and Testimony in the Spirit, as well as in the Letter; The law of God is in the heart, there its written, and there it testifies the truth of God; And if any man speak not according to this rule, it is because there is no light, or morning, risen in him: The spiritual man judgeth all things, yet he himself is judged of no man.

Object. Its faid, Gal. 6.16. That who fo walketh according to this

rule, peace shall be upon him & c.

Answ. True, but that is not the rule of the Letter, but of the Spirit, even the rule of the new man, which after God is created in righteous ness and true holiness. Read the words before, and you shall see it; there is nothing of any value but the new creature; And who so walketh

according to this rule, peace fall be upon him, &c.

And truly Brethren, its my earnest desire to see souls to live more in the Spirit, and less in the Letter, and then they will see that we judge of the Letter by the Spirit, and not of the Spirit by the Letter, which occasions so much ignorance amongst us; and those who professe themselves to be our teachers, are chief in this trespass; and how then can they teach others, who know not Truth themselves, as they say, but as they reade it without them, and so at the best speak but other mens light? and if they misunderstand what other men have written, then they speak falshood instead of Truth: thus is Scripture abused by many, by most, in making too much of it, making an Idol

of it; Yet,

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Thirdly, As Scripture is abused by most in making too much of it, fo it is by many in making too little of it, looking on it as a thing of nought, as from the flesh, and not as from the Spirit, questioning the truth of it, not acknowledging it to be as it is in it felf, a Dectaration of God who is Truth : Not that I minde every letter or circumstance in it, but for the substance of it, as it declares purely the God of Truth, fo its without question to me a word of Truth; I know right well that it is not the Word of God in the most ftrict sense, according to what is written in John 1.1. yet I know it is that Word in which God is declared. Neither that I am ignorant of the possibility, may the probability of corruption in it, and in that the Greek and Hebrew too, commonly called the Original; although it be true, no man ever living faw the Original Copies, but as it hath been carried through the hands of Papifts : And the truth is, we have all from them ; and the greatest Scholars are as far from ever feeing the Original Copies of Scriptures, as any English man, but as their Fathers preserved them, and their Masters have taught them, so they know them, but no other wife.

But this is not my rule or ground to judge of Scripture; if it were, my Faith must depend upon humane testimony as well as others, and

then might I well doubt of the truth of them.

For to speak after the manner of men, there is no other then humane testimony, & so no other ground of Faith in the Letter, but a humane Faith: For the Teachers of the people say, it is thus and thus in the Ociginal, when the truth is, they never saw any other Original then came from Rome; it was preserved and delivered to them by that trusty Messenger; if he have dealt falsly, then they are cozened, for they have no higher ground of Faith then this, they tell the people it is thus and thus.

Who told them so?

Why, The Pope; and then they tell the people, its thus in the Original: The case being thus plainly and in truth, it makes many an honest Soul doubt of the truth of it: now notwithstanding all this, there is a way by which Salnts may come to judge of Scripture, and that according to the Original too, that is, by the Spirit, which is the Original of all Truth.

So that I can look upon the Scripture, and see much glorious Truth in it; I cannot but by experience set to my seal, that it is Truth: not that it is any Article of my Faith to believe every word or circumstance there written; but what Truth God hath made known in me, that I must acknowledge, nor condemning that which I know not,

though not confirming that which to me is not known.

Therefore my exhortation, or rather my defice to you Christians, who have flight thoughts of it, is, that those thoughts of yours might be suspended, and that you own Truth, and acknowledge it whereever you find it.

Certainly, if once you live in him who is Truth, you must own Truth, or rather the true relations of those in whom Truth is manifessed; I know that the knowledge of any thing without it is nothing, if our Souls be not made one with and in the God of Truth.

And because Scripture is so much abused on both hands, I cannot

pals without a word or two further concerning it at prefent.

First, Many of those who are both Scholars, and, as they say, Teachers in England, affirm, that Englishmen never reade the Scripture, because they never reade it in the Original, that is, in Greek and Hebrew: Now mark, what ground have men to believe that which they never read nor saw? neither is there any ground of Faith for men as men, but the word of a Pries, which ground is meerly humane, and not binding.

If they say we have the Scripture in English, then an Englishman may understand Scripture as well as them: But if an Englishman have the Scripture

Scripture upon humane Truft, then the greatest Scholars have the same; for they never faw the Original Copies, as you have heard, no more then any other Englishman.

Note further, I he Seventy Translators say in our Translations it is thus; Comes another younger brother, and faith it is thus, and fo contradicts the feventy Interpreters commanded by the King to do it.

Now who shall the ignorant illiterate Englishman believe ? Seventy

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Nay, suppose Seventy times Seventy say it is otherwise, yet who shall

the poor man believe? I leave it to the judicious to judge.

And now let any confider if these do not truely teach men to deny the Scripture; for if English men have not the Scripture, as they say. and they themselves never faw it more then others, and yet contradict each other in what they have feen : One faith, it is thus; another thus ; what ground of Faith is there for a man in what they fay?

Befides, I have feen feveral Gieck Translations with some contradictions to each other, and some say there are fineen severall Greek Copies in some things contradicting each other www which of these

is the Truth? who knows?

And further, thus much to me is questionles, that the Scripture must of necessity suffer violence, in being by man brought to directly into Grammatical Rules: I must confesse I cannot judge that the Scripture was ever written according to the first rules of Grammer, as now it is, in Greek and Hebrew; unless any could perswade me to think that poor Fisher-men, and the like, were as well furnished with the smock of the bottomless pit, as University men, and that they spake as truly the Language of the Beast, as men now adayes. This have I inserted. not that I intend or desire in the least to derogate from the truth of Scripture, but rather that none might abuse it as it is a Letter, to live upon it without any further Seal or or testimony then most receive with it ; neither that it may be flighted on the other hand ; nay, that Soul cannot flight Truth who is made one, and in Truth.

And I minde these things the rather, because I question not, but that some who are well furnished with humanity, account too highly of it, and yet are Teachers of others, who are notwithstanding precious to the Father, whom he will take off themselves in his time; which is my earnest desire to see effected in them.

CHAP. XI.

The nature and glory of this knowledge of GOD in the Spirit.

THis knowledge of God in the Spirit, as he makes known himself

in us, is exceeding glorious.

First, It is abundantly satisfying and consolating unto the soul made one in him; for to know God so, as to know our interest in him, is to know him in whom is all fulness, and so it is to know our interest in all fulness; for he that truly enjoys God, truly enjoys all things, which abundantly satisfies the foul at all times, even as with marrow and fatness; it abundantly sweetens all conditions and dispensations from God; when once a soul sees God, and enjoyes God in all things, the foul is sweetly satisfied under dark and dismal dispensations, to fleshly apprehensions; it can sweetly rejoyce and sing in all conditions, giving my to God in the highest.

Secondly, I woof a transforming nature; that foul that truly knows God, is degrees transformed into the same nature and

Glory.

The Knowledge of God doth not leave fouls blinde and ignorant, carnal, foolish, formal and vain ; but it makes them partakers of the fame Divine Nature; it gives the foul not only an interest in God, that To he can fee God, and all his wisdom, power, infinitness, glory, &c. to be its own, but its made partaker of the very nature of all these, and so changed into the very glory of all thefe: Its holy in the holiness of the Father, wife in the Wisdom of the Father, flrong in the flrength of the Father, lives through the Life of the Father; Because I live, faith Christ, you shall live also. So that souls made partakers of God, are made one in the nature and glory of God: This is a mystery indeed to a carnal apprebension, known only of souls taught of God, and living in God; this likewise makes souls capable of the knowledge of Mystery, and so able to judge of all things; its only the Spiritual mans priviledge, who looks not fo much at the Letter for knowledge, as at the Spirit, being farisfied in this knowlede of Him, who is the substance of all Truth, of all good; that though it apprehends not something written, yet it knows him who is the Original of all Truth, in whom it enjoyes all futness, even life for ever.

Truly friends, did you in any measure apprehend the glary and excellency of this Knowledge of God in you, as he is the fountain from whence all flows, into whom all returns, you could not be so much satisfied in freams, broken eisterns, entertain divisions about externals,

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so much exalt flesh which is but grass, live so low and carnal to a letter without you, if once you saw the righteousness of the Law sulfilled within you : so walking not after the flesh, but after the Spirit.

CHAP. XII.

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A Christians Rule of Obedience.

The Spirit being indeed the prime Rule of a Christians obediences. Its rue, we have done, and yet do look much after a line, much unto a rule without us; not that I condemn looking into the word written; but when fouls know no other rule of life, but that without, this argues much slessifier.

The Spirit of God, who is God, is the alone Rule of a spiritual Christian; although a Rule without may be useful to the weak, yet the Spiritual man judgeth all things; by what Rule? by the Rule of the Spirit; the Law in the Oid Testament was written in Tables of stone;

the Law of the New Testament is written in the heart.

And truly brethren, I must tell you, that I know no Covenant but that in the Spirit, which is indeed the Law of Life and Liberty, a Law condemning, destroying flesh, yet a Law in which there is no condemnation to them in Christ, a Law producing obedience, not after the oldness of the Letter, but the newness of the Spirit; a Law of Light, by which we judge and square every act; a Law of Power in which we act; a Law of Liberty from all other Laws and Condemnations; And this I can tell you by experience, that untill I was delivered from the flesh into the Spirit, into this Law of light, life, liberty, and glory, I knew not what life and liberty was; talk of it I confess I could from what I found written without, but not from what I found written within; I could then fay, I should stand fast for ever because the Letter said, It was the Believers priviledge: but now I can fay it because the Spirit hath given in that testimony within me 3 I could then frive to be holy in conversation, to answer the letter; but now am I made hely in convexsation, from, or in the power of the hely Spirit within.

Now I fee that external actings, according to a Rule withour, is nothing, if not flowing from a principle and power of life and love within; and its this law in the Spirit that must subdue flesh and cor-

ruption, if ever it be subdued in you.

I tell thee, dear heart, the reason why thou art so much overcome with the lusts of the flesh, thou art so much unable to subdue thy corruption, its because thou setst about it in the strength of the flesh;

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thou seest sin by a letter without thee, and thou strivest to reform thy selfaccording to that letter; Dost thou think that ever slesh is like to subdue slesh? No, its the Spirit. O then give up all to him, Let thy strength be to sit still from sleshly striving; wait on the Spirit, which will be in thee not onely a light discovering, but a fire consuming sleshliness and sleshly actings, transforming thee more and more into the glorious liberty of the Sons of God, which is the longing of thy soul, where thou shalt see thy self freed both from sin and sorrow; For the former things are past away &c.

Oh! This glorious rule of the new man, its worth thy looking after, and querying into. One day here is worth a thousand else.

where.

Object. Do not the Scriptures in the New Testament press men unto duty? And did not the Apostles write their Epistles as rules of life unto the Saints?

Anfw. I. Its true; fo may a word written be at present a Rule unto a weak Christian, who is in some measure made partaker of the Spirit; Chriftians may be carnal, I cor. 3. 3. weak, and yet spiritual; so Paul, I am carnal; yet Paul was spiritual, he had experience of it, through living much in the Spirit : So that I question not but fouls may enjoy God, who walk conscienciously to a Letter without, while they are under that dispensation; and truly, its that which I defire, to fee men act rather to a Letter without them by the Spirit within them, then to fee them flying off the Letter, before they are brought off by the power of the Spirit : and hence it comes to pass that they are tost in their apprehensions, and so have no law to walk by, either within them, or without them : Its the condition of many who fly off the letter upon notion or hear-fay of the Spirit; and having loft the Law in the Letter, being without it in the Spirit, lose all: I herefore my intention in writing, is not to fetch off any from the Letter ; but rather to inform you of the mystery of the Liw in the Spirit, that so the same Spirit working in you, may deliver you into its own light and glory.

This one thing I cannot but minde you, that this glorious a spenfation in and of the spirit, will prove the fall of many in through not

of Ifrael, and that upon these two Rocks : either,

In opposing or persecuting the spirit; declaring themfelves to be but men in the stell, though judging themselves to be in the spirit; Its the property of the son of the Bond-woman, to persecute the son of the Free-woman; and slesh will oppose spirit, till overcome by the Spirit.

2. Others in getting onely a notion of the spirit without the

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power, will turn carnal, and fleshly under that notion, and so take liberty in sin under the notion of liberty in Spirit: So that in this dispensation of the Spirit onely will Saints leave all the world behinde them: get into what forms you will, there will the world be with you; but if once you are delivered out of all Forms into this glorious Liberty, then shall you be in the pure enjoyment of God in the Spirit, where shall be no Idolater, nor Adulterer, none that loves, or makes a lye, none but those written in the Lambs Book of Life: This is the glorious excellency of the Law in the Spirit, and the excellent Rule of the Christians obedience by which they are delivered from all Laws of Bondage and condemnation, Into the glorious liberty of the sons of God.

CHAP. XIII.

Of the Myften fthe CROSSE of CHRIST.

THere is much talking of the Crofs of CHRIST, and truly its 2 glorious Mystery, it rightly and truly known; but its to be doubted that many, from most, and that of Christians, do look more at the crofs without, then at the crofs within; nor that all. deny the Knowledge of Christ as he died for fin, as a glorious dispensation of the Father unto sinners; but that which I desire, is, to fee Christians exercised more in the internal part and Mystery of Truth. To know the cross of Christ truly, is to see and know your felves crucified with christ; I am crucified with Christ, faith Paul; and so can every spiritual Christian say. To be Baptized into the Death of Chrift, to be like him in his Death, and in his Refurrection, is the way to be like him in his Life, and in his Glory. To be crucified with Christ; is to suffer the death of fleshlines, of fin, and the finful nature; as the fle sh of christ suffered death, so must our fleshly part die with Christ, this death is to fin, to the world, to fleshly wisdom, and fleshly righteousness, to all fleshly excellency and fleshly glory, it must all pass under the Cross of Christ; and when the Cross of Christ hath thus past upon all flesh in the spiritual Christian, then shall there be an' entering into the glory of the Father. Its in vain to talke of the cross of christ in the history, and to be ignorant of it in the myflery: to comfort thy felf in that Christ died for thee, if flesh in its glory be still living in thee; O therefore let thy foul feek to know the mystery, the power & efficacy of the death of Christ in thee, that through thy knowledge of thy part in the power of his death, thou mailt fee and enjoy thy part in his Refurrection and life: For if thou beeft aead with bim, thou halt libewife live with him; if thou fuffer with him, thou helt raign with

with him. And as its the work of christ in thee thus to destroy flesh, so questionless shalt thou finde much spiritual opposition within thee from flesh, even as Christ did from the Scribes and Pharises: For me wrestle not only with flesh and blood, &c.

CHAP. XIV.

Of the Kingdom of HEAUEN.

And as we have been low and carnal for the most part in our apprehensions concerning God, so likewise concerning Heaven, the Habitation of God: its true, God is said to dwell in heaven; not that he is confined to any place, but that he dwells in glory, and that is heaven: its true, we have looked upon God to be above the Firmament in a glorious place, and there he dwels, that was his place, and that we call Heaven; now its true that the Scripe se speaks of Heaven, and Heaven in Scripture hath different acceptions; but to speak plainly and properly of the Kingdom of Heaven, That Kingdom and that Heaven that I intend at present, is, the aven of Gods Presence, the heaven of glory, &c.

Now this Heaven is where God manifests himself in love; there is Heaven; its true, God dwells in Heaven, viz. in glory continually,

he is never out of Heaven; therefore I fay,

First, Though Heaven is not enjoyed by Saints in all places where God is, for God is everywhere, in Hell as well as in Heaven, in bad as well as in good, though in a different manner, and so in relation to manifestation, Heaven is not everywhere; yet in relation to Gods he enjoyes himself everywhere, he is in his full glory in dark dispen-Sations to creatures apprehensions; and in respect of God, Heaven may be faid to be everywhere, though creatures, nay though Christians many times fee it not; for the different appearance of God in creatures, produceth different conclusions in creatures; God is in all places, its true, but he is not in all places of men manifesting light and love, and so communicating life, and liberry, and glory in all; perhaps he kindles wrath in the spirits of some; but declares himself a God of Love in the spirits of others; this is Heaven; God manifesting himfelf in love and grace, makes Heaven; The Kingdom of beaven is within you, and it confiles not in meat or in drink, but in righteousness and peace, and joy in the holy Spirit: and truly for that fancy of looking after a Heaven lo far away, I know not from whence it first came, unless those who are pleased to call themselves Divines, learned it from Aftronomers, who write of particular Spheres, and so they conclude the highest

highest must needs be Heaven, and there God must dwell; Because its like they never saw God nor Heaven, therefore conclude, they both must be in some place far away out of sight; and its true so they are out of the sight of men indeed; for never a man as a man did yet see, or is ever like to see God or Heaven; no my beloved friends, No man can see God and live; its true they may see his back-parts, for God is seen in his works, and in all his dispensations; but to see the Fasher manifesting himself as he is infinitely glorious, Who can see him thus and live?

Truly the glorious appearing of the great God in his people, will be the death of the first man of flesh; And then the soul sees God; and dwels in Heaven: not but that God may be seen and enjoyed in and through dispensations: but this is not the third, the highest Heaven; those are Tabernacles that must vail themselves to the glorious

vision, to a greater glory.

And truly in vain do those souls talk of, and look after Heaven, when they are dead, that do not know Heaven, and live in it, while

they are alive.

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Its common amongst many, not only of the common and carnal ones, but those who profess themselves Christians, that if they can walk in such a way as that they may get heaven at last, they look at no more: Alas, thu is a carnal imagination; it you know not heaven now, and live in it now, you are not like for all that I know, to live in it bereaster.

Object. God saith, Heaven is my throne, the earth is my footstool, &c. Answ. True, Heaven is Gods Throne, that is, Glory is his Throne, he sits there continually; and so he sits gloriously in the spirits of his people, there is Heaven too; and the earth is his footstool, that is, all the whole Creation, for it is all but earth to him (and he forms it out of the earth) it is all his footstool, he hath it all in subjection to himself, he stands upon the neck of it all, and he will bring in subjection that earth and flesh in the Spirits of Christians

too, which now fo much troubles them.

A glorious word, when thy soul shall be able to speak of this by experience, when thou shalt see all other Heavens and Earth slie away at the presence of the Lord, even at the presence of the mighty God of Jacob, Then shalt thou be able to sing new songs of praise, who art redeemed from the earth, and to see and say, The Lord God omnipotent reigneth; And this I can tell thee, dear Christian, for thy comfort, that as truly as God treads upon all the earth, and subjects all to himself, even thy earthliness within thee is subject unto him. So wil he subject all earthliness, and the powers of darkness unto

thee; Thou shalt tread them all under feet, The God of peace will tread Satan under feet shortly.

Objed. Paul faith, He was in the third beavens ; was not that the

Heaven of Heavens, a place of glory above the firmament?

Answ. Nay, but its true, it was the Heaven of of Heavens, that is,

the highest dispensation of God manifesting himself in glory.

There are different manifestations and discoveries of God in glory, and the lowest is Heaven, where God is enjoyed; although the highest or third Heaven vails the former glory, as the light of the Sun, the light of the Moon and Stars; so that Paul was in the highest or most glorious manifestation of God in him, which he cals the third Heaven.

Object. But its faid, That Heaven is above, and Christ ascended into

beaven, &c.

True, Heaven is above, that is, above the apprehensions of men; Eye hath not seen it, ear hath not heard it, neither can it enter into the heart of man to conceive it, but God reveals it to his Saints by his Spirit; nay further, Heaven is not only above the apprehensions of men, but many Christians live much below the knowledge, much more below the enjoyment of this Mystery; to this purpose see Pauls desire for the Ephesians, who seem to be the most knowing people to whom he writes; Ephesians 1.15,16. and Chap. 3.18, 19.

Object. But is there no greater measure or degree of glory to be ex-

peded of Saints after this life?

Ans. There is no other glory for the nature of it, then what Saints who enjoy God now, thall ever enjoy; for God himself being now enjoyed, there is nothing else to be enjoyed that is more glorious:

Yer,

2. I do not at present question, but that as there are different glories, or more and less glorious manifestations of that one glory here; yet when this body of sless is laid down, there will be a more compleating or perfecting in this glory; then shall the soul be transformed into, and pesselfed with that glory, which hath been variously manifested in it formerly. Oc.

Quest. What is the kingdom of heaven ?

Ans. The Kingdom of Heaven is God, and the Saints in God are peffest with God, who is the Kingdom; he is both the King and Kingdom, and glory of the Kingdom; Saints made one with and in God, and so being possess with God, God enjoyes himself in them, and they enjoy God and glory in himself; and this is the Kingdom and the Dominion and glory given to the Saints; and the Saints possess the Kingdom for ever.

CHAP.

CHAP. XV.

Queft. Is it possible for any to attain perfection in this life ?

Answ. In this Life as we are men, it is true, there is no perfection, there is flesh and fleshly actings; But out of this life (I mean the life of the first Adam) in the life of the second, there is nothing else but perfection, though creatures, nay Christians apprehend it not; for the new Creature, which after God is created m righteousness, and true holiness, is perfect, THE NEW MAN CHRIST formed within is perfect; it is true, there is a fless ly part which rebels, yet not defiles the spiritual; therefore Paul could say, It is no more I, but sin; And he that is born of God, sinneth not; his seed of purity and perfection remains in him.

And according to the measure of the manifestation of light in the foul, it is transformed into the glory of it; and so souls see their perfections, its true, such a perfection as to be freed from the body of sin, I do not yet see untill this body of slesh be laid down; yet a perfection according to the measure of the souls changing into the nature and glory of the Father, is to be expected, and shall be enjoyed

in this life.

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The measure of it I limit not; Let as many as are perfect, be of this minde, that is, let those who know their perfection in the inner man, press after the accomplishment of it in the finall abolishing of the flesh.

Object. Is this body of flescapable to prevent the Saints glory?

Answ. Yea, to their apprehension; for this body of sless, and the internal part, the body of sin, being so consoyned together naturally, that the one is not utterly abolished without the other; and those internal slessly qualities, though so far subdued, as troden under feet; and the soul can see and say, that they are indeed nothing; yet there is not such a full glory, till both these are laid down; for the manifestation of God in his full glory, would end this body without as well as within, who can see God and live?

So that in a word, Saints, as Saints, are perfet though not fo glo-

riously perfected in the glorious God as they shall be.

And the truth is, that the Servants of christ, made one with him, have nothing that I know to make known to people, especially to Christians, but perfection, though men, nay Saints, through ignorance, are much asraid of this doctrine.

Yet I fay, as there is nothing but perfection to be pressed after : fo

there is nothing but perfection to be preached; although its true, that those who live in Light, speake perfection as to divers sorts, so in divers Languages: God gives the tongue of the Learned to speak a word in season; yet all perfection as far as perfect; and all is to bring souls up to the enjoyment of perfection; and of this shall Saints be made partakers of in these latter dayes more then formerly; how might this Truth (and it will so where it is enjoyed) carry a soul more abundantly after persection, after the enjoyment of the persect glory?

Truly, Brethren, this I can say experimentally, that I forget those things which are behinde, and press forward after that prize: Not that I am already perfect, so as to see all flesh ended, yet so, as to see all flesh wounded and dying, that to me is nothing perfect as a Christian, though not as a man in the fift nature, neither ever expecting so to be.

Beloved, Its a low life for a Christian to look back, that so he may fetch comfort out of something past; and they are miserable comforters that advise you so to do: though I deny not, but a soul may be upheld sometimes under that dispensation of looking back; but the greatest glory of a Christian is before; the mark, the prize is before, and the soul that seeth it presset on, not looking back;

And truly if once you believed that the glory which is prepared for you might be so gloriously revealed in you while you are here, you would then be more earnast in waiting, in desiring the manifestation of this glory; if you knew the excellent and glorious essents of this Spiritual Kingdom, you would then say, Even so, come Lord Jesus, come quickly; which is my earnest and continued desire both for my self and you.

CHAP. XVI.

And as the Soul that enloyes the apprehensions of the pleased presence of God, lives in Heaven more or less, according to the measure of enjoyment; so this is hell, to be at a distance from the Fathers love; for I look at Hell to be no more a locall place then Heaven.

But the foul living at a distance from the Fathers glory, lives truly in darkness, and so in Hell; and this darkness, Hell and misery, is according to the various apprehensions of the Soul concerning God; some apprehend more, some less wrath from the Almighty; Now as God is the King and Kingdom of light and life, so Saran is the King

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and Kingdom of darkness, and the god and Prince of the world; And as God is the power of light and life, so is Satan the power of death and darkness: As God is the power omnipresent, invisible, glorious, and gloriously in himself present in all places, so is Satan the power of darkness, invisibly present in all places, a power raised up by the Father, yet is not that Father of light and life; one who acts nothing but darkness, with and in whose nature all natural men are one, untill renewed, and changed by the Spirit; that as God dwels manifesting himself in Saints, so Satan the power and prince of darkness dwels in the world; so that greater is he that is in the . Saints, then he that is in the Worldsyet that power that is manifest in the World, acts nothing without, against, or contrary unto the power of light 3 yet the actings of the power of darkness are not Gods actings, though not aded without, or contrary to him; for that power that all without or contrary to the power of God, must be equall with or above God; but there is no fuch power. Now this power of darkness lives at a distance from the enjoyment of God in love and grace, and to lives in Hell 3 and all who are possessed with and made one in this darkness, live in Hell: Some see and feel the torment, the fire of Hell here, to some its reserved untill hereafter; and its that which I fee to be a truth, that there is never a Saint but hath been in Hell in some measure, that is, under the power of darkness.

Object. It is faid, that Hell is a place of Torment, that there is fire

and brimftone, &c.

Answ. True, and it is so indeed; but not of materiall Fire and Brimstone, but spiritually; these three things make up bell, and the torment of it.

First, darkness, utter darkness, so its called in Scripture, when the soul is for ever deprived of any tight or knowledge of God, as a God of Grace and Love, of any Union or Communion with Light and Glory.

Secondly, the fouls constant and perpetual communion and commerce with darkness, and deeds of darkness, with the power

and effects of darkness.

Thirdly, God in these kindling the apprehensions of wrath, which will be the torment perpetually: for it is not Satans work to torment, but to be tormented; but the breath of the Lord as a stream of Brimstone kindles it; for God is the Fire, or Kindler of the Fire of Hell; God is Fire in the Saints, burning up hell and darkness in them; For God is a consuming fire; but he will be a fire kindling everlasting apprehensions of wrath in the ungodly; O, consider this you that sogget God.

I minde this particular, not onely

First, by reason of those carnal and untrue apprehensions generally

concerning it; But,

Secondly, to inform Saints in this patticular, that so they seeing themselves delivered from this dark and dismal condition, this Kingdom of darkness into the Kingdom of light, by the power of light, even the Kingdom of his dear Son, may admire mercy, and cry, Grace, Grace, in its enjoyment of Grace; for its the soul that knows by experience, what it is to be in the dark, that will prize light; itt the soul that hath been in hell, that will prize heaven.

In a word, its that foul that hath been under the power and Prince of darkness, being now delivered, will rejoyce in being subject to the King of Glory, that once could say, Satan reigned, but now can say,

The Lord omnipotent reigns.

CHAP. XVII.

Particular Application.

THE knowledge of God, who is the Mystery, is that will put an end to carnall divisions and differtions amongst Christians; its that we reade of in Scripture, and its that which Christians look for, that the knowledge of God shall abound; that wars, divisions and contentions shall have an end, and that Christians shall serve God

with one confent, even with one heart.

But how is this like to be accomplished, but in and through this being made one in and with the Mystery? When once souls come to see and know God to be all, and that there is nothing without him, all things are nothing but as they are centred in him, and related to him, when they come to know Saints in the spirit, and not in the letter; when they know no man after the flesh but after the spirit:

then fleshly and external things will not occasion divisions.

I minde it thus, one will not say, I am of Paul; another, of Apollo; a third, of Cephas. One will not be a Presbyter, another an Independent, a third, an Anabaptist, as they are called; that is, they will not look so much after those Forms, be so fleshly in their knowledge of Christ, as to say, Loe here, and loe there is Christ, that is, here or there, and nowhere else, not knowing that he is free in dispensing himself, not being tied to, or bound up in any Form whatsoever. And I cannot pass at present without speaking something to all Saints under all dispensations, tending to the uniting of all Saints together in the Spirit.

Firft.

humane

First, You who go under the name of Presbyterians, I cannot but judge some amongst you to be tender and precious; although I must confess, that I look on that Form to be one of the lowest where christ may be found; although I question not but that a right Presbytery is agreeable to what we finde written in Scripture : yet I must tell you, that I know no such Presbytery in the world, much less amongst you; And I must tell you likewise that your principles in many things be fo low, fo carnall, as that I am put to a stand in consideration thereof: Your ignorance in the Covenant of Grace, entailing it to the natural feed : Hence Baptizing, or rather cozening your Infants, calling it the Seal of the Covenant, though there be no Seal but the Spirit; and none are in that Covenant but Saints : Your Ministers, for the most part, preaching for hire, and you love to have it fo, making them your Lords, and almost your rule of Faith and practice, defiring and endeavouring, could you have your purpole, to compell all to walk by your rule, to submit to your light : Do you not say, Christ is here in this Form, and nowhere else? How could you else desire to deal so hardly with those who are contrary to you, left you dealt hardly with Christ? Are you not carnall, and walk as men ? Did you but know that God is not tied to this or the other Form; he is neither here nor there limited nor confined, but makes known himself, where, when and how he pleaseth : Did you but know that your Form is the lowest of all Forms that come near the truth, and therefore the less to be esteemed, you would not, you could not be so exact and rigid in it; nay, you would never continue under the practice of it : Behold a little, and fee the evil that is couched under it.

First, It makes your Infants Christians, as you say, though they never heard of christ: Is not this a root of bitterness? From whence flows all that gross ignorance in the Nation? Whence come those delusions amongst the ignorant ones, that they are Christians, &c. but from this Fountain? Could you but look up and down the Nations, and see the wonderfull delusions of souls, under this Anticheistian invented Form ; O, your hearts would yearn over them, you would have bowels of pity towards them, thoufands, and ten thousands perishing under deluding Forms : Nay. could you but look at home, fee how you account your felves and Chldren the better for it; and who knows but that your Children may be deluded under it, as well as others ? See again how you Ministery for the most parts stands con upted a not onely in admittance; any man almost if well furnished with Ares and · S 4 2. C. C

humane abilities, the smoak of the bottomless pit, the wildom of man, which is darkness, ignorance and folly with God, confesting or owning Presbytery, is a meet Minister in your Society ; but likewise generally feeking themselves, and not you, but yours ; if that fail, they are gone, keeping you ignorant, frighting and firing you from look. ing after the knowledge of God further then they teach you; and if you put not into their mouths, they even prepare war against you; which if the Lord did but make you sensible of your ignorance and folly in these things, from the discovery of higher light and glory, you would not be so sacisfied, did you but know that there are various dispensations from God to the sons of men. Did you but know that God Spirit, and that he is the Fountain, the Light, the Life and fulness of all things, you would not, you could not make fo much of these your carnal things, nor judge so hardly and harshly of those who differ from you : Did you but know indeed that we know but in part, and that its as possible for you to erre as others, you could not To earnestly defire to confine others to your Light, left you might polfibly lay a burthen of falshood and fin upon them.

In a word, did you but know that God is a Spirit, and he will be worshipped in Spirit, and in Truth; and that a Christians obedience is due to none but Jesus Christ; which is to be performed by, and in the Law of the Spirit, which is a Law both of Light and Power: I say did you but know this, from being taught by the Spirit, you could not, you dare not usurp any power over the consciences of your brethern; but the Spirit of Onity, Love and Peace, would rule in you.

Secondly, You who go under the name and notion of the Independents; nay, although its true, I could defire that all the Saints were indeed more Independent to men, to creatures, to Forms, &c. and more Dependent upon the great God, the rock and refuge of his people: I must needs tell you, that I see something amiss in you; I am now writing impartially from bowels of tenderness and pity to all Saints, withour respect; therefore suffer a word likewise.

Lo here is Christ, viz. in this Form, ready almost ready to say, Lo here is Christ, viz. in this Form, ready almost to deny Communion with any else; thus knowing Christians after the slesh, that is, sleshly Forms, and this knowing Christians after the slesh, being too carnally rigid in that Form and nowhere else, and yet come nor up in your Forms to that Form of Doctrine prescribed in the Scripture, but rather, cleave fast unto those invented Ordinances of men, who have no better Author or Father then the Pope, no better end then deluding souls, viz. Infants Baptisme. Sec. herein discovering your ignorance in the Knowledge of God, and the Covenant of Grace; which

which is a Covenant in the Spirit, and not in the flesh, to and with the spiritual, but not with the natural seed, Gal 3 29. Did you but see that God might as well be in other Forms as this, manifesting himself; nay, that God might be enjoyed without all Forms, you could not in any case be rigid in this Form, nor would you defire the exaltation of it, &c.

And for you Saints likewise, who go under the name and notion of Anabaptists, though for practising as you judge of the truth according to what is written; and I confess you in your practise to be in the highest Form, according to the Letter; yet what I see to be amis, I must at present tell you; Two things I shall minde

you of.

First, Your making too much of Forms, though according to the Scripture; that this is truth, witness, first, your readiness as soon as any to say, Lo here is Christ, and nowhere else, as if Christ were tied to this Form; that this is truth, witness your unfreeness to owne Christ in, or to have Communion with Christ in any out of this, nay, calling it the way of God. c. witness your readiness to deny Christ to be truly, really, spiritually enjoyed without all Forms, Ordinances, &c. witness your making of your Union in the Letter the ground of your Communion in the Spirit, not seeing Union in the Spirit, to be the alone true and everlasting ground of Communion in the Spirit. In a word, your too much preferring of one in Form with you, though carnal, before one out of that Form, though spiritual.

Secondly, Your great estrangedness unto the Law in the Spirit, and your too much living in the Law in the Letter: O my beloved, did your souls but know the glorious excellency of the Law in the Spirit, the glorious light, liberty and power of it, you could live un-

der the light, liberty and power of no other Law.

O, its this Covenant in the Spirit, that makes Saints glorious in the Spirit, glorious within, &c. And did you but know, that God is not tied to this, or any Form, but is free in his dispensations how he pleaseth, you would not be thus rigid in your Forms, you would joy to see Christ in any; and the further the Forms seems to be from Truth, the more would you rejoyce to finde a soul there in whom Christ is: Did you see God to be the Truth and fulness of your glory: Did you see God to be but one, and the Saints Union with, and in that one God, how would your souls desire, nay, delight to be one with all the Saints, in that one God; you would see it to be much better to be one in Spirit, then one in Form, &c.

And for you Christians, who are for no Churches, denying To me for want of Ministers; Is it not your fault and folly likewise

so think and lay, Lo here, and loe there is Christ? Are you not apt to lay, he is in the Defert, in the Wilderness, in the private Chamber, and nowhere else? Do you not see and know, that Christ may as well be with others, under other dispensations, as with you? Do you not likewise know Christ exceedingly after the flesh? Hardly can you judge those to be Christians, which are not of your minde; or perform a Spiritual action with those, though Spiritual, that sure not to your opinion: did you likewise know Christ more in the mystery, you could not but know Saints in thy mystery, though differing in their apprehensions from you about Externals or things without.

Thus my dear and pretious Ones in the Spirit, though held much under Forms, does Religion among thus confift much in opinion, and according to our opinion we judge of others; but truly I must tell you the Lord hath taught me to look at Religion to be another thing then opinion; to be religious is to be possest with God, which is that beauty from above: and where I see a soul possest with God, living in some measure in the light and power of I ruth, being made conformable unto it; it is not a difference in opinion that will to me

occlips and darken the light and glory of that Soul.

And truly my dear ones, one thing I cannot but minde you of further; it pittles me to see that slessly disposition that appears in many, in most amongst you, viz. a readiness to watch each other for evil, and not for good, to take all advantages against each other therein, to discover the nakedness of each other: Thus one Form watcheth another, and one Form reproacheth and persecuteth another, taketh all advantages to disgrace each other; and thus its like to be whilst you live in Forms: This is the very ground and root of division; What is the reason of it? Why, if my religion be bound up in a Form, then any other Form crosseshie, and this is unsufferable to a soul who lives under Forms: And thus will all Forms oppose each other, and all Forms together will oppose the Spirit, For the son of the bond-woman will persecute the son of the free-woman, and he that is born after the sello will persecute but that is after the Spirit; and Saints as far as they are in and after the sless, will persecute the Spirit.

But I cannot pals without a word to you my brethren likewise, in whom God hath in a special manner made known himself; who live above, and perhaps without all Ordinances, living in the enjoyment of him, who is the Fountain and fulness of your excellency and glo-

ry; yet somewhar have I to say unto you.

First, Your readiness to judge and censure all Light below what you live in to be nothing; your readiness to judge and censure Saints actions.

allings, Saints enjoyment, who live not in your sphere, calling every thing carnal that is not to you at present Spiritual, not knowing that God may be enjoyed in that which to us appears very low, O my brethren, consider who shall bear with the weak, if not the strong? Who shall be tender to souls under dark dispensations, if not those who live in light? Is God with weak ones, and will not you? Doth Doth God own them in Ordinances, Forms, &c. and will not you? Truly I must tell you, it flows from the flesh, and not from the spirit; take heed of being exalted above measure; I know you have experience that there is a fleshly exalting principle in you, and its the work of the Spirit to destroy that flesh; I speak to you, who are indeed Saints in, and under a more Spiritual dispensation; not to those who talk of it without power, who scoff at Saints adings, &c. by which it appears they are indeed men in the flesh, though judging themselves men in the Spirit : and thus are many of you as deeply under the power of a a centuring Spirit, as any who live under Forms and lower dispensations, where that principle of Truth is truly seated 3 as every one hath received, fo let him walk by the same rule; it will put an end to those censurings and divisions about the things of God; it will teach you to bear with, and forbear one another in Love. In a word, it will make you able to see and say, that your own condition not long fince was the fame; and truely the Spiritual Christians can fay, and that by experience, that it is the Saints portion to pass through various dispensations, untill they come to be delivered into the glorious liberty of the Sons of God.

And I cannot pals without a word in this place to you, who are Members of the high Court of Parliament; I mean such amongst you who are Members of Jesus Christ; my word is directed unto none else: Its true, God hath called you to Honor; yet your Honor is but to serve the Kingdom; and this is honor enough, and it will be your utmost

end, who are principled with honor from above,

First, you know right well, that there is much ado about Religion, much division and differtion between particular parties and factions: I must tell you, God hath put a Power into your hands, if you have but hearts to make use of it, by which you may, if not reconcile, yet compose things into such a way, as that all may have a being each with other; and truly if your souls be but truly acquainted with the great God, how that,

1. He hath given the truth to be the habitation and being of all his

creatures, He caufeth the Sun to shine on the just and unjust.

2. That he is the Fountain and fulnels of the Saints excellency, how ever he suffers them to run from mountain to hill, how ever

he fuffers those fleshly divisions amongst them, yet in conclusion will

be put an end unto them.

3. That he hath reserved dominion and power over the consciences of men to himself, and will not give his glory to any other; that who so usurps it, puts himself in the room of God, and saith, that he is

God, being a traitor to the King of Glory.

:4: That it is his work to teach men to worthip him; for he owns no worshippers but those who worship in Spirit and Truth 3 and therefore that those who prescribe Forms of worship to others, unwor. thily put themselves in the room of the Spirit; and that to set up uniformity in Forms, is no less then the setting up of a carnal, formal, and fleshly Religion, encouraging in that way of formality a fleshly formal generation of people, But I truft, Right Honorable, honored with that noble Birth from above, by which you have feen the Kingdom of Heaven, and are able to fay by experience, That it is a Kingdom not of this world, That it consists not in meat and drink, not in observations, as Touch not, Taste not, Handle not; not in Forms and fieldly uniformity, in external prescriptions by men, but in righteoufness, peace and joy in the Holy Spirit: Spiritual uniformity, or a unity in that one spirit; they who are joyned to the Lord are one Spirit; you see, or shall see, that it belongs not to man to punish Heresie, Blasphemy, Atheism, Non-conformists, &c. nay, you see, or shall fee, that those who cry out most against Herefie, Blasphemy, &c. call for your affiftance to punish with death, are indeed the greatest Hereticks, Blasphemers, and enemies to Jesus Christ, and to your and the Kingdoms peace; but its your work as far as you us lieth, to ft op the rage and fury of men, and by Law to compel them to live peaceably with each other, and with David, To deliver the Lambs out of the Lyons mouths, and your felves to be parterns of Purity, Piety, Meeknels, and Love, that lo you might manifest your selves to be the Sons of God, in the mide of this perverse and crooked Nation; and wherein you have been failing in this particular under what notion or confide. ration loever, whether from your zeal, or Covenant, or the like, the Lord make you tilly sensible of your ignorance and folly there. In ; that fo you may become a bleffing to the Nation, and a protection to all, especially those who call on the name of Fesus, of what opihion foever, who remain faithful unto the State ; and as your knowledge of God in the Mystery, and your being made one with him in the the Spirit, will thus make you nurfing Fathers to all the Saints without respect : so likewise will it fill you with the dispensation of righteoulness, justice, and equity to your brethren; it will not onely carry you on in the executing of Justice upon transgreffors without respect, but

but in delivering this Nation from oppression and oppressors, though it hath a long time groaned under both; let the people know that your intentions are to do them right, to fet them free, &c. look not fo much at former establishments; things formerly might not appear to be burdens, that now appear to be heavy and grievous oppressions; hearken therefore unto the cry and petitions of the people, who our of fense and experience apply themselves unto you; it will be not onely your policy, but your piety to do them right; and I must tell you. that if you are possest with a principle from above, you will be as ready to answer, as the people will be to ask, such things wherein true equity and liberty confifts, and this is that which God will effect in these latter dayes; and if the Kingdom of God be set up within you, you will rejoyce to fee a Kingdom of Righteousness without you; and that this may be effected, you will not only be forward and free in the execution of Justice upon offenders at diffance from you, but you will be zealous in the Light and Power of that Law in the Spirit, to fee Justice executed upon all evil things within you, and evil persons among you, who feek to pervert the right ways of God, who in stead of bringing forth righteouinels to others, feck to exalt themselves in others ruine, and to involve the Nation under a further oppression and tyranny: Thus you acting Righteousness and Truth, the Righteous God will be with you, and protect you. For the righteons God loveth Righteoulnes; and this will be affuredly establishe in this and other Nations, in his own time,

I must likewise speak a word to you Officers and Souldies in the Army, from the highest to the lowest, who know the Lord, or rather are known of him; if you are truly acquainted with, and live under the power of this Law in the Spirit, your work will be to preserve Peace and Unity, not onely amongst Saints, but amongst all; and as God hath done much for you, and by you, so in the same power shall you do much for the good of the Nation; the eyes of the Nation are upon you, set yours be upon them for good; let it appear that you are not pussed up with, or in your slessly exaltations; let not the prolonging of War, but the setling of Peace be your endeavour; look not so much at setling your selves in perpetual Authority, as in setling the Kingdom in her long expected Liberty and Peace; let not Saints be grieved in the beholding of your slessly and self-exalting carriages in these slessing of Gods end, which is Liberty and Peace unto the

Nation : fo shall you, with the rest be bleffed in your deed.

Thus have I with much tenderness, and love applied a word, I trust in season to you all, who have but tasted how gratious the Lord is under

under what dispensation soever you are, the Lord speaking Life and Power in you, it may exceedingly tend to the setting of your selves and the Nation in Peace, and the healing of those wounds and breaches amongst us, &c.

CHAP. XVIII.

Of the Spiritual SABBATH.

There remaineth yet a Sabbath to the people of God; but this Sabbath is Spiritual, known and enjoyed only by those who live in and after the Spirit. A Sabbath fignifieth a rest, and believers in Christ enter into this rest; the rest of the Jewish Sabbath, and of all the Jewish Sabbaths of the Land of Canaan, &c. was typical, and presented us with the spiritual rest of the Gospel; therefore the Apostle sieb. 4. after he had mentioned both the rest of the Sabbath, and the Land of Canaan, he concludes, That there yet remains a rest to the people of God, v. 9. and

ver. 3. We that have believed do enter into this reft.

As God finished his Work in fix dayes, and rested the seventh, and so ceased from his Work, to wit, of creation; so when a soul comes to believe, he enters into spiritual rest, and so keepeth Sabbath with the Lord, resting from his own Work: And this is the Christians Sabbath and holy Day, a day of Delight and Spiritual solace to the soul, who lives in it; a day of Spiritual Liberty, and not of bondage; a day in which the soul enjoyes all good in the Founcain; this is that Land of rest, even the Lane of canaan, that promised good Land, slowing with Milk and Honey, a Land of Oyle, Olives and Butter.

O, this glorious, spiritual Land, were it more known, it would be more sought after; this is the substance of all those Types in the Old Testament; this is Israels Land in the Spirit; this is that Land God bath promised to gather his people into, in these latter dayes, and David

their King shall raign over them, and be their Prince for ever.

My dear brethren, did your souls but see into the glorious rek of this Spiritual Sabbath, into the riches of this glorious Land, the abundance of all Spiritual delights, and soul-satisfying excellencies the high honor of the Inhabitants of this Kingdom, all Kings and Priests in the Spirit to the Lord, and shall raign for ever; O, you could not be so taken up in, and possess with the glories of any external excellency, or thing without you; it would make you trample under seet all slessly honors and dignities, all resting in any thing short of this rest: In a word, it would make you slight the delights and glories of any Kingdom, of any Caman short of Spiritual Canaan,

canaan, this Land of spiritual rest, and soul-satisfying delight; if you saw Jesus Christ to be the substance, the body of those shadowes, from your being gathered up into, and so living in this substance, this body, it would soon end all controverses in your Spirits about things below and short of this rest.

CHAP. XIX.

Of the SPIRITUALL BAPTISME.

THERE is a Baptisme of the Spirit that Salnts are to be baptized with called by John, a Baptisme of the Spirit, and of fire: Its true, we reade of the Baptisme of water, this was Johns Baptisme, of which John himself saith. He must encrease, viz. Christ, but I must decrease, that is Johns Ministration; there is likewise a Baptisme of afflictions and sufferings in the flesh, and this Christ suffered; and this the rest of his body must suffer: but there is a Baptisme of the Spirit, and its called Christs Baptisme for these reasons.

First, Because persons being made partakers of this Baptisme, have the Spirit, are made partakers of the Spirit of Christ; Christ is in them, that is, the Spirit of Christ, the Anointing is in them; and thus being

baptized into chrift, they are

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Secondly, Baptized into his death, and fo fuffer with him the lofs of all fleshly excellency, and fleshly glory; therefore its called a Baptism of the Spirit and of Fire. Beloved, Jesus Christ is a Fire where he comes, barning up all the droffie part of man; he comes as a Refiners Fire, and Fullers Sope; he will throughly purge and refine the Soul where he comes; and the Soul being thus baptized into his death, and all fielh being buried with him in Baptisme, its likewise baptized into his Resurrection and Life; that as it hath been like him in his death, fo it may also be like bim in his Reurrection; and to are believers made partakers of a Spiritual Refurrection with Jeff Christ; this is a Resurrection from Spiritual death to Spiritual Life; a Refurrection out of fieth into Spirit, out of earth into Heaven, this Refurrection shall be compleated at the last day, when there shall be perfect abolishing of all flesh, and so an eternal Resurrection in the Spirit, and an everlafting deliverance into the perfect and compleat glorious liberty of the Sons of God; and being thus baptized with this Spiritual Baptiffe into Christ, they are Baptized into his Light, Life Liberty, Power, Wildom and Glory eternally.

CHAP. XX.

Of the Spiritual S T P P E R.

There is a Spiritual Supper, as well as a Spiritual Baptisme, a Spiritual feeding upon Jesus christ, and that as he lives in us: Hence it is that Christ saith, My Body is Meat indeed, and my Blood is drink indeed; he that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him; now the Flesh and Blood of Christ may be said to be meat and drink indeed: Either,

First, in relation to his humane nature, as he was a man dying for finners; and so man receiving Justification from sin by the first act of Faith, and so peace with God, Rom. 5.1. man thus makes a sweet and satisfying Supper on the righteousness of Jesus christ,

glorying in this reconciliation and peace with God : But,

Secondly, he is the Christians Supper, as he lives in them in the Spirit, for so he dwels in them; and this is that Christ principally intends in those words; for he explains himself, Joh. 6.3. It is the Spirit that quickneth, the flesh profiteth nothing, the words that I speak are Spirit and life: And indeed not onely in this, but in the rest of Scripture, there is Spirit and Life discovered, if the Lord help you to see it; now it is this Spirit and life that quickneth, and it is this Spirit and Life, which is the Spiritual Souls Supper; and indeed no Supper short of this can satisfie the Spiritual Christian; this is that feast of Fat things promised, Isa. 25.6. and made in the Lords Mountaintain, even a Feast of Fat things, sull of Marrow, of Wines on the Lees well refined.

Oh, that rich, glorious, and soul-satisfying Feast of those who are thus translated into the Kingdom of his dear Son; that are thus called up into this Mountain, made in the Spirit with him! here the Soul may eat and drink yea, drink abundantly, sull and deep draughts of Spiritual satisfaction and consolation, where it shall for ever be satisfied, and satiate with the goodness of the Lord: and truly friends, its this hidden Manna that everlastingly satisfieth; it is this bread and water of Life, of which when you have eaten and drunk, you shall never hunger or thirst again, but it will be in you a well of water, springing up to everlasting life. In a word, its this Spiritual Supper that will everlastingly satisfie your Souls; he that is setcht up into this Mountain, shall dwell on high; bread shall be given him; his water shall be sure; when others are hungry, he shall eate; when others are are thirsty, he shall drink; when others are spiritually pained, and by reason thereof shall cry and howl for sorrow of

heart,

and

heart; He shall sing forth Spiritual Songs of praise for joy, for he shall live in the fulness of joy, and pleasure for ever.

CHAP. XXI.

Of the second coming of CHRIST.

N D concerning the Second Coming of christ, it is likewise A fulfilled in the Spirit; he went away in the flesh, that so-he might come in the Spirit : Not that I in this place question his coming to put a finall end to all things : but this to me is without question, that as there was a coming of Christ in the flesh, so there is a coming likewise in the Spirit, and that in the discovery of himfelf in the Spirits of his people; he was no sooner gone in the flesh, but he comes in the Spirit; God makes a glorious appearance in his flesh; & not only in his Flesh: that was but as it were the First Fruits; but he like manner appears in the Flesh of all the Saints; for Christ and all Saints make but one Christ, I Cor. 12 12. And this is the Myflerie of God to appear in the flesh of his Son , that is , in all the Saints, they are all his Sons, his Anointed, and this glory is manifest in them at the Glorious appearing of the great God, even our Saviour Jesus Chrift. Hence it is , that when Chrift speakes of his second coming in Glory, Mar. 24.34. Verily I say unto you, that this Generation shall not pass, till all these things be fulfilled: He did not speak of things far away, but the glorious appearing of himself in the Spirit: behold here is wildom; Christ coming to judge all. Jewish forms and formalities, and to pass a sentence of death upon them all. Christ comes gloriously in the Gospel, with the found of the Spiritual Trumpet, gathering many Souls from one end of the Heavens to the other : Now Jerusalem must fall, not onely Temporally but Spiritually; and all this was accomplished in that Generation : fo likewise the words of Christ , Mat. 16.28 Verily I Jay unto you, there be some of you who stand here, that shall not taste of death till they see the Son of man coming in his Kingdom; and they saw him coming in his Kingdom, in the Clouds of Heaven, in power and great glory, darkning the most glorious dispensations in the World, and flaying all flesh before him. And if the appearance of Christ in the Clouds was fo glorious, that is, in Ordinances and dispensations, undermining all the glory before it; what will his bright appearance effect, when he shall appear as the Sun for brightness, transforming Souls into his own glory ? Its true, the same Truth is now manifest, and he appears in the Clouds of Heaven darkly in the fame diffensations;

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and yet he appears with power and great glory, not onely to many Souls in and under those dispensations, but likewise to the overturning of all Jewish or Antichristian Ordinances, or Inventions of men; and its that Saints may comfortably and confidently look for, his most glorious appearance in them; When the light of the Moon shall be as the light of the Sun, and the light of the Sun sevenfold; this is that Saints enlightned in this Truth, as earnestly expected in the Primitive times, as the Jews before did his coming in the flesh. Titus, 2.13. Looking for that bleffed hope, and the glorious appearing of the great God, 2 l'et. 3.12. Looking for, and hastning unto the day of God &c. And as Christ went away in the flesh, and came again in the spirit, and his Second appearance was with so much power, and Glory consolation, and satisfaction to the Salnes, as he saith himself, Job. 16 10. Verily, I fay unto you, that ye shall weep and lament, and the world shall rejoyces but, verf. 22. I will fee you again in the Spirit, and 31 Mr Jorrow fall be surned into joy; and your joy fall no man take from

So likewise since he hash been a long time gone away in the Spirit; and we have had for the most part but a stessily sight, and stessily apprehensions of him: but he will yet once more appear, not only in the clouds of Heaven, but with much brightness and Glory in the Spirits of his people; wherein the earth must be consumed, and the Heavens well with servent heat; Oh therefore look for him, and behold the Lord whom ye seek, shall suddenly come into his people; even as the light shines out of the East into the West; for to them who look for lim, shall he appear the second time, without sin to Salvation, Heb. 9 28. Oh the glorious works that he will esse in this his second coming in his Kingdom! when he shall appear, we shall likewise appear with him in Glory; that this may be effected. Even so come Lord Fesus, come

quickly, and let all the Saints fay Amen.

CHAP. XXII.

wherein some ground's tending to UNITIE are laid down.

FIRST, A sensibleness of your own coming short in the perfection of knowledge; If you see that its possible for you to erre, and that there is yet much ignorance in the mystery remaines in you, how can you be bitter and rigid unto those who differ from you? Nay I must tell you, that all bitterness flows from the stell, and argues much ignorance to be in that soul in whom it is. That much idnorance yet remains, I shall manisest thus:

Thole

Those many different apprehensions about the things of Gods

argues much ignorance in those things.

Truly my brethren, were you but truly sensible of your own weakness, and ignorance, you will be very ready to bear with the like in
others; considering likewise that he who differs from you, may be
in the Truth; and you in the error; that its possible for thee to call
evil good, and good evil; he that knows not all Truth, may be opposite to Truth in another. And if thou seeft that opinion held by thy
brother; of which thou hast experience within thee; that it is an error; why it may be not long since they wast in the same, or maist at
present be in the like; though not the same; Be not high-minded, but
fear.

Secondly, Consider the near relation of Christians, one in that one ternal Spirit, Brethren, all Children of one Father, one Houshold, one Family; And O how pleasant is it for brethren to dwell together in unity! O how uncomely it is to see divisions and jarrings amongst brethren! If there be any tenderness of Love, any bowels

of compassion, think of these things.

Thirdly, God is one with and in all Saints; however they are under feveral and various dispensations, yet the thoughts of God are tender to them; and shall thou or I be rigid where the Father manifests love? Wilt thou be at entmity where the Father is in? Wilt thou be at entmity where the Father is at Unity? If the love of God rule in

thee, thou canft not,

Fourthly, Variance and bitternels flows from beneath, its of the flesh, and its earthly, sensual and devilish: But wisdom from above is pure, peaceable, gentle, easie to be entreated, &c. And love will bear all things, believe all things, endure all things, it will not be barsh, it thinketh, much less speaketh, no evil: O this excellent principle of Love, flowing from the spirit of Love, would quickly put an end

to those divisions and differences amongst you.

Fifthly, God hath not made thee judge of, and Law giver to thy brother; he hath referved that to himself; he is to walk in that he apprehends to be Truth in himself, and not in thee; For to his one Master he standeth or falleth; he hath not given any man power to be a Law to his brother; O therefore give the same liberty to thy brother, thou expectest thy self; And as thou woulds be should do to thee, so do to him; In so doing shall Peace and Unity be abundantly preserved.

Sixthly, and Finally, Its this Unity in Spirit, though differing in Forms, that must put an end to wars and confusions in the Nation,

if ever it be ended,

We talk of fetling the Kingdom in peace; But I am much miftaken, if ever it be accomplished, unless the Lord teach us to bear with, and forbear one another: When once the Mountain of the Lords House is established upon the top of all Mountaines, then shall Swords and Spears and all be broken, and men shall not learn war any more.

Oh therefore my beloved, if you love the Peace of the Nation, study Unity; though differing in Forms; the want of this is the ground of War and blood; and indeed it is a bloody principle that dwels in slesh, the exaltation of its own sleshly Forms, although in

blood.

CHAP. XXIII.

Some Doubis and Queries answered, concerning what hath been formerly fp ken.

Question, Sit not the Magistrates Duty to settle Religion, that all

I might worthip. God in one way?

Answ First, none can settle Religion truly, but he who makes men Religious; Its true, Magistates may settle men in Forms, and so make men Hypocrites, but none can bring to the true worship of God, but himself.

Secondly, Jesus Christ hath reserved that to himself; its his Honor and his Glory; he will not give it to an other; and those who think to take it from him, are enemies unso him; for he is very Jealous of

his Glory, and tender of his Saints.

Quest. How shall they dispense with their Covenant, wherein they have solemnly protested in the presence of the wost high God, in listing up their hands to Heaven, to settle Religion in the three Kingdoms, according to the word of God.

Answ. First, If they have Covenanted to do that which God never called them unto, nay, that which tends directly to the dethroning of Jesus Christ, such a Covenant is better broken then kept: its a sin to make it, but its a greater sin to perform it; ignorance

in making, but rebellion in observing.

But Secondly, That Covenant bindes them to Reform Religion no otherwise but according to the word of God; now if that be kept close unto, I am sure the Word of God gives them no Word or Warrant to such reformation; Therefore if they as according to the Word of God, they may in the power of God Resorm themselves, and use all Lawfull means for the Retorming of others, which will be in these two.

First, In making wholsome Lawes for the restraining of fin.

Secondly, By encouraging the preaching of the Gospel; by which means God working, Souls may be reformed.

Queft. Doth not universal Toleration tend to licentious ness and flesh'y

liberty ?

Answ. First, for carnal ones; as good be licentious and carnal without, as under a Form. Its not restraint or compulsion into a Form that makes a man religious, but rather an hypocrite; as good a man perished in a way of prophaneness, as in the way of hypocrisic and formality.

Secondly, The Law might prevent gross abominations, out-rages

and wickedneffes in fuch men.

Thirdly, Saints are kept from looseness by another Law then that without them, even the Law in the Spirit; they cannot sin, because grace abounds; the Law of the Spirit of life makes them free from the Law of sin and death.

Object. But men will then be of any Religion, and there will be va-

riety of Religion amongst us?

Anf. Ics meet it should be so, that every one should walk according to what he is perswaded; for every man is to be fully perswaded in his minde of what he professet; and God hath not given power to any man to usurpe authority over the conscience of another in this case; and if a man perish in an erroneous opinion and practice, its no more then if he had perished in any other way, as an hypocrite, being compelled thereunto: And its the work of God to make Saints one in opinion and practice.

Quest. Is it meet for Saints of several opinions to worship God to-

gether ?

Answ. t. If they are so far taught of God as be satisfied that their Communion flows from their Union in the Spirit, and not in the Letter, they may then in the Spirit comfortably worship God together.

But secondly, If they are so far knit together by Forms, and things without them, that it is a matter of conscience unto them, they were better forbear; For what soever is not of faith is sin: Yet to manifest and walk in love. For he that dwelleth in God, dwelleth in love, for God is love.

Quest. What is Prayer ?

Aufw. The asking of something of the Father in the name, in the power of christ; of which the soul is made sensible it stands in need.

Prayer, Its the work of the New man, which after God is created, being born from above; its not fleshly labour, but the defire of the four, the minde of the Spirit; and speaking of words for the most

1 3

Part is rather for the edification of others, then the foul it self; and in this likewise have the Saints been exceeding formal and customary as well as in other things, not living so much in the fountain as in the streams: but when once the soul comes to know God in, and to live after the Spirit, then it is carried on under the Law in the Spirit, and so worthips God in Spirit.

Quest. What is preaching.

Anlw. A declaring forth of the Grace and love of the Father, according to the Souls apprehension and enjoyment, in the light and power of the Spirit; its not to form up things from the Letter; this a naturall man may do: and many do: but to bring forth of the treasury within things new and old, this is to preach the Gospel, to declare God in Christ for to be all in the spiritual Christian; its true, we have gotten a customary formal way of preaching, to take a Text and open it, and so to speak: not but that its my liberty to stoop to the weakness of men in this particular; but this I must tell you, that preaching for the most part is become a matter of art, not only amongst men, but amongst Christians too: but to speak of truth from the enjoyment of truth, is to speak of it from the more excellent glory.

Quest. What is the end of Preaching?

Ansa. The end of preaching as of other Ordinances, is for the bringing up of souls into the spiritual enjoyment of God, into the Unity of the faith and knowledge of the Son of God, to a perfect man in Christ; and trucky none can thus preach, but those who are in some measure made acquainted with, and so live in this perfection; what may you then think of those who are not onely ignorant of, but preach and oreis against this truth, yet account themselves the Ministers of

Jelas Christ?

Beloved. God never gave any external dispensation unto you, to that end you might live for ever in it: but that you might be brought up by it, through and above all to himself, that so you might live in hum who is the fountain, without those streams; and truly its that I look for to be effected in the Saints, not to depend upon any Ordinance, as preaching, &c. but from an enjoyment of God to teach one another in Platins, Hymns, and spiritual Songs, making sweet melody in their hearts unto the Lord; that is, being filled with the glorious enjoyment of God in their spirits, they now can do nothing more but tell of his goodness, and rejoyce in him. Oh that Saints knew more what it is it thus to teach each other, and thus to make melody in their hearts.

Quest. But how may I know that I have the Spirit of God, there being so many desusions in the world? May I not think that I am hed by the

Spirit of God, when it is the spirit of the devil, seeing Satan can trans-

form bimfelf into an Angel of ligh:?

Answ. 1. The glorious appearance and manifestation of God in man, layes low the stells; that which tends to the abasing of the creature, and to the exaltation of God; that layeth the creature low, and setteth up God high, is of God; for stell never abaseth it self; but its the work of the Spirit to lay low the stells; and its this glorious appearance of God; in pulling down all high and stelly exaltations in the stell, will be the exaltation of God, and the Lord alone shall be ex-

alted in that day, &c.

But secondly, Although its true, there is like to be much spiritual delusion, yet the Spirit of God is no deluding Spirit, but its ibe Spirit of Truth and light; so that where it is gloriously working, it discovers itself; there is no seeing of the Spirit, but in its own light; in thy light shall we see light; it is a light that expels darkness and ignorance, throws down the slesh, transforms the studinto its own nature, fils it with humility, love, patience, & an universal conformity to fesses christ both within and without; and therefore those who talk of the Spirit, and yet are ignorant, proud, carnal, prophane, earthly, &c. much deceive themselves; its a spirit from beneath, and not from above: for if the soul be experimentally posses with God, he is made conformable to him; but if with the spirit of darkness, its made more and more conformable unto it &c.

Thus, my dearly beloved, have I made so bold to speak a word, and I trust in season, to all forts of Saints, under what dispensation foever, and that from much tenderness of love, and bowels of piny and compassion unto you, that if possible, you might be pulled out of that fire of division that is amongst us. I have sent abroad and freely distributed this small, and I think my last Mite, into the common Treasury, not only for information in the mystery of truth, but for the uniting of Saints together in that one mystery; and if it by providence come into the bands of any Christian, though not under those dispensations mentioned, yet to them its directed as wel as to othersifor my defire in it is the general good; and if thou findest any thing in it, either contrary to, or above thy apprehension, be not harsh to censure, but wait; Be not bigh minded, but fear : Be not bitter, but of a patient spirit. As every one bath received fo let him walk by the fame rule: and if any be contrary minded, God will reveal it in his time. Thus at present my friends, farewell. The increase of Grace, Peace Love, and the Spirit of Mehnels, Patience and Forbearance be multiplied upon you, and manifelted in you more and more, untill you come to be compleated in him who filleth All in All.

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E PISTLE SAINTS.

Is unfolded the Covenant of GRACE, as its a Law in the Spirit, of Light, Liberty, Righteousness, Holiness, Power and Glory.

Likewise as it is a Law of Peace, Love and Edification.

Published for the good of those who love PEACE and HOLINESSE.

VV ritten by Tho. Collier.

LONDON,

Printed for Giles Calvert, and are to be fold at the Signe of the Black spread-Eagle at the West end of Pauls, 1651.

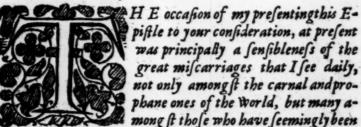
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PREFACE

The Enfuing EPISTLE.

Dear Christian,



purged from their former filthiness, yet seem to be returning, if not returned, with the Dog to his vomit, and the Sow that was walhed, to their wallowing again in the mire: This being a temptation that befals not onely a Judas, a Demas, but sometimes meets with Christ himself, with true Christians, it being covered over with a pretence of boliness, I could not at present be altogether silent concerning this thing, not that my Writing can in any case prevent your miscarriages; its the anointing in you that must and will teach you all things; but if thesame anointing speaking in and through me, speaks in and to you, it may through the power of the same anointing speaking in both, establish and confirm us both in the same truth.

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The subject I have treated on, and at present commend to your consideration, is, the Covenant of Grace, that law in the Spirit which God promised in the Prophets, and now makes good in the Saints; because the knowledge of this in power, is that will keep Saints upright with God, prevent them running into those extravagancies and unheard of opinions and practices, which men pretending godlines run into now adays; there is no law but this law that I know can deliver souls from this danger; for prevention of mistakes, or miscensuring, I desire you to observe these ensuing Rules.

I. Without partiality, or a heart biassed to any side, dealing faithfully with your own souls, look to God, see if he speaks not the same truth in you.

2. When I mention so often the Law in the Spirit, I mind by it onely the Covenant of Grace, Jesus Christ who is all

for and in the spiritual Christian.

3. The reason why I so oft mind the falshood and delusions of natural and carnal ones as well as of those who are, or would be accounted more then ordinary Christians, is, because I intend the general good, my soul earnestly longing not onely after a stedfastness and unmoveableness in those who are already come in, but likwise earnestly longing after the coming in of more to the knowledge of this Covenant, which is a soul-converting, establishing and glorifying Covenant.

Quest. In what respect may Christ be said to be the

Answ. Christ is the Covenant of Grace as he was given forth by the Father therein to demonstrate and declare grace; The Father to make forth that fulness of grace that was, and is in himself for sinners, gives forth his Son as the Covenant; There is my Son, my only beloved, take him for a Covenant

Covenant, that your souls may be satisfied in the knowledge of my Grace, Isai. 42.6. I will give thee for a Covenant to the people, for a light to the Gentiles: He is called the minister or messenger of the Covenant, Mal. 3.1. Because the Father by him and through him declares this grace unto the sons of men, and, communicates it to whom he pleaseth.

2. As the Father thus gives forth Christ a Covenant, in whom he declares grace, doing all in him for us, without us, so he comes into souls by the same spirit that was in Christ; so that Christ comes not only as a Covenant to us, but in us; and the same law of spirit and life takes possession of us; and this is the law written in the heart, which will oc-

casion souls in whom it is, never to depart from God.

Quest. Why is this Covenant called a new Covenant? is it not the same that was in the Old Testament?

Answ. I. Its true, those that were faved, were faved in

and by the fame Covenant.

Tet 2. This Covenant, to speak in the language of Scripture, was not then made; but the Covenant then made verbally, in word, was another Covenant, and that of Works, which was broken. Now because this seems to be a doubt and scruple, I shall give you several clear aemonstrations for the consirmation of it.

First, The Scripture cals it two Covenants, an Old and a New: I will make a new Covenant, not such a Co-

venant as I made with your Fathers, &c. fer. 31.

Object. But some will say, that its called an Old and a New, but therein to declare the clearness of Grace under the Gospel, yet the same Covenant, as there is the old and new Moone, when all is but one and the same.

Answ. I. It is not called a New Covenant in respect of

A Preface.

the clearness, but in respect of the nature of it; its not the same; I will make a Covenant, but not such a Covenant as I made with your Fathers: The difference of the nature of these Covenants will appear, if we consider,

1. That was a Covenant Written and ingraven in Tables of stone; this is a Covenant written and engraven in the

beart.

2. That was a Covenant that could not give life, nor canse to malk, because of its weakness, Heb.7. 18. But this Covenant is a Covenant of life.

3. That was a Covenant that directly tended to bondage, Gal. 4.23,24. But this unto Grace and spiritual Li-

berty.

4. That Covenat was but a type, a shadow; this the Substance; therefore not the same; no more then the Jewish Ordinances, which were all typical and shadows, was the substance or thing shadowed; no more the same then those creatures sacrificed was Christ; no more then the blood of the Pascal Lamb sprinkled on the door posts, was the blood of Christ; or the land of Cansan the Spiritual rest of Christs ans; but all was typical, and the substance was shadowed forth in those types: and Saints found grace couched under this old Covenant: The mistake of this occasions much miscarriage among st many, who looking-upon the Covenant to be the same now as formerly, will have a Covenant without non as then; and hence fet up fleshly Ordinances of their own invention, satable to such a Covenant, by which thousands are deluded; whereas the truth is, that then there was a Governme in the flesh which gendered to bondage, which onely those in the Spirit were delivered from, by the mysters couched under that Covenant, which none after the flesh could see into; but We are onely under this Covenant in the Spirit, Which is a Covenant of Liberty, a Covenant of Grace,

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A Preface.

and much Glory; and none are owned in this Covenant, but those who are in it; that is, those in whose hearts it is written. Its true, men may be in the profession of this Covenant who are not in it, nor never knew it, but they ought not to be there; and there shall not a man pass for current that hath not on this wedding garment, with, Friend, how camest thou in hither? take him and binde him hand and foot, cast him into utter darkness, &c. Thus this Covenant being rightly known, we shall be able to see and say that its a Covenant of Grace indeed, a Covenant of Peace and Love indeed, in which our souls shall be abundantly refreshed, and power-fully upheld in and under all temptations and conditions.

5. That was a Covenant that might be broken, that was broken, Jer. 31. this is a Covenant, that shall never be broken, its an everlasting Covenant possessing souls with everlasting Grace and Love, everlasting Joy and Praises, Isai. 35. last. This Covenant, in the Spirit is the everlasting, never-erring light and rule of Saints experienced; it is that anointing which teacheth all things; and so I commend it

to you.

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CONTENTS.

F the light of the Law in the Spirit.

2. Of nine false Lights flowing from the Law in the flesh.

3. Of the Liberty of the Law in the Spirit.

4. Of false Liberty.

5. Of the righteousness of the Law in the Spirit.

6. Of the unrighteous Law.

7. Of the Law of true holiness.

8. Of false or fleshly holiness.

9. Of the power of the Law in the Spirit.

10. Of the power of the Law in the flesh.

11. Of the glory of the Law in the Spirit.

12. Of the Law in the Spirit, a Law of Humility.

13. As it is likewise a Law of Peace.

14. Of the Law of Love.

15. Its a Law of Edification.



A Second General

EPISTLE All the SAINTS.

CHAP. I.

Shewing the light of the Law in the Spirit.

although its true, God is with his people under dark dispensations, upholding them in it, though many times they are ignorant of it; and although its true, souls once gathered up by the power of Light, into its own fulness, there behold the purity, sweetness, and glory of the invisible God, being in some measure, through that sight made conformable

unto him, and partakers of that felf-fame glory; the discovery of true light in Saints, being the right way of true enjoyment.

Now Saints when they have not only drunk of the bitter Cup with Christ (viz.) The cup of sufferings, and so have been made conformable to him in his Death; but likewise have drunk new wine with him in his Fathers Kingdom, even that wine of the Spirit, which makes glad the heart of the City of God; hence the soul, being thus embrac'd in the bosome of love, & at present come into the Kingdom of his dear Son, concludes with the Prophet, Thou hast made my mountain so strong I hall

Thall never be moved; but immediatly the Father withholding those manifestations and sweet imbracements in the bosom of Love, the foul is troubled; Thou didft but bide thy face, and I was troubled: This was Pauls condition, who was caught up into the third beaven faw and heard things unntterable; yet the Father lets him down again under a cloud of flesh; which seems at present to ecclipse and darken his former glory, which was his trouble and his burthen, defiring to be rid of it 3 but he was answered, My grace is sufficient for thee, my strength shall be perfected in thy weakness; this being the experienced condition of many a pretious foul, who, although they are fometimes taken up into the third beavens, and so have a rafte given them of the heavenly glory, yet they are let down again under a cloud of flesh, living upon Grace, looking after, and hafteing unto the glorious appearing of the great God; knowing, That when Christ who is our life shall appear, we shall appear with bim in Glory , that as we suffer with him, we shall raign with him.

Now there being falle Light, which is indeed darkness it self, in the world, and a mystery of iniquity under the pretence of Truth, by which many are deceived: I shall therefore in this insuing Treatise, according to the measure received, give a brief touch of the true Light, Liberty, Righteousness, Holiness, Power and Glory of the Law in the Spirit, the Covenant of Grace written in the heart, in opposition to, and discovering of that law of darkness, sin, and flesh, the one boing the law of the new, the other the law of the old man.

This Law in the Spirt, is the Spirit it self conforming souls to it self; and its first a Spirit, a law of light, even that true Light, that lightness the every soul that comes to the Father; He is Light, and in Him

there is no darkness at all.

This Law of Light, where it works powerfully, where it works favingly, it enlightens the Understanding, in these ten particulars following.

First, Teenlighteneth the Understanding, by which it comes to fee

the evil of fin, the evil nature of it, the evil confequences of it.

r. The evil nature of it, the evil fountain from whence it flows, even the fountain of flesh and devil; a bitter, and filthy root, which producesh fruit suitable to such a tree, which is Death, the consequent or frilit of sin, The wages of sin is death; the soul is now taught to see the evil nature of sin, the contractety of it unto the divine nature; the soul can see and say truly, that although sin is nothing to God, although sin reachesh not God, yet it is absolutely contrast to those divine and heavenly discoveries of God made forth in the spirits of Christians; if you search the Scripture, you shall finde this a manifest truth in the Spirits

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Spirits working; see Act. 2.37. Chap. 9.3.4356. If you fearch your own experience, you shall find it suitable; never any soul made partaker of grace, but first made sensible of the want of grace, by the enlightning power of the spirit of grace in the discovery of a mans self unto himself; and so of the evil nature, of the evil confequence of sin, which is a sensibleness of an internal and spiritual death under darkness, and a lake of sire: and this work of discovery by this Law of Light is effected not onely in souls at their first conversion, but all along while flesh and sin remains, till death is swallowed up in tise, and mortality bath out on immortality, till Christ who is our life shall appear, then shall we appear with him in glory.

Quest. What is fin?

Anjw. Sin is a transgression of, or turning aside from a righteous Law : if we judge of sin by a letter, a law without us, then it is a transgression of the Law, a turning aside from the Law; but if we judge of sin according to the light of the Law in the Spirit, then all turnings aside from, all motions and actings contrary unto that Spirit of life and light, are sin; and indeed souls living in the light of this Law, are able to judge between the motions and actings of sless and spirit; they are made able to judge truly of good and evil, and that not by eating of the forbidden fruit, but by being make partakers of the fluit of the Tree of Life.

So that now the Christians discovery of sin is not so much after the law of the Old, as after the law of the New man, that law of spirit and life in Christ, which is a sin-discovering law where it enlightens so that a Christian in the light of this law, sees every motion to evil, every lust and corruption, the whole body of sless, to be contrary to that divine and spiritual Law, to that divine nature received; and hence is maintained a continual war against it, untill that marface be

accomplished in the ending of it,

2. This law in the Spirit, is not only a light discovering sin, but likewise a light discovering Love, and deliverance from sin.

First, It discovers Love notwithstanding the Creatures sin; nay, not onely so, but it is Love in that Law that discovers sin, and it self who is Love unto Creatures while they sin; herein is the miches and freeness of grace unfolded in the discovery of Love and Grace unto Creatures, who are in themselves unlovely; he opens a fountain of Love, notwithstanding sin; a fountain of blood and Spirit to wash away both the guilt and power of sin, a fountain of living waters, even those waters of life, that revive and comfort the weary soul in a barren and dry land; thus the Spirit of Light, leads poor, empty, hungring and longing souls out of a barren and dry land, that land of

Agypt, a land of blackness and darkness, of oppression and hardship, through and out of the Wilderness and solitary condition, into the Sweet Imbracements of the Fathers Love, both into the freeness and fulnels of it, notwithstanding the Creatures sensibleness of its own unworthiness; and now the foul being thus lighted to, and possessed with this everlafting Love and Grace; it is likewife brought in fight of a lovely and gratious deliverance, a deliverance from the guilt, a deliverance from the power of the Law in flesh; that although the Christian, through the powerful working of corruption can say many times with the Apostle, O wretched man that I am who shall deliver me from this body of fin ! Yet it can fay, by faith triumphingly, Thanks. be unto God who giveth a victory through our Lord Jesus Christ; fiesh oft-times acts in baints for their triall; and they are to pals through many tribulations to the Kingdom; through a sea of Glass mingled with fire; yet in conclusion they shall stand on top or above them all (with the Harps of God in their hands) the Spirit making sweet melody in their hearts, finging the Song of Moses, Praise be to him that fitteth upon the Throne, and to the Lamb for ever; thus this Law of the Spirit inlightens fouls, not onely of fin and milery, but likewife of love and deliverance; it leads the foul not onely into the beholding of darkness and forrow; but it leads the soul out again into the beholding of light, love and deliverance; and so it shall be truly faid of them, Thefe are they that are come out of great tribulation, and have washed themselves white in the blood of the Lamb; these are they that are gone through many tribulations to the Kingdom, &cc.

3. This Law in the Spirit discovers not onely a deliverance from shefth and fin, by which the soul is kept below its glory; but it like-wife discovers a glorious deliverance into that spiritual and eternal kingdom, where is nothing less then peace, purity, and perfection; it hath an entrance given into that everlasting Kingdom of bis

dear Son.

First, It hath a light given, by, and in which it sees into that Kingdom; he thy light we see light; and that Kingdom is within us; in this light the soul sees into the several dimensions and glory of it; he sees it to be a Kingdom altogether lovely, altogether delight-sould desire; he sees it to be a Kingdom of Righteousness, holiness, peace, joy, and full of spiritual glory; he now sees that no unclean thing can enter into this Kingdom; all sless and slithiness, all hypocrites and hypocrisie, all things that love and make a lye, must be without, cast out into auter darkness where is weeping and grashing of teeth.

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Secondly, As there is a fight, fo there is an entring into that everlafting Kingdom, with a full expectation upon fure ground of being eternally compleated in that Kingdoms hence it is the Pfalmitt faith, Pfalm 145, 10, 11, 12. Thy Saints frall blefs thec, they fhall feat of the glary of thy Kingdom, and talk of thy power, to make known to men his mighty acts and the clorious Majefly of his Kingdom; mark you here, the Saints shall speak of the Majesty of his Kingdom, and shall make known the glory of it to the fons of mensand why fo? Because they are able to give a true relation of it 3 they have been in the Kingdom; and can speak experimentally of that Kingdom : note by the way, who are the likelieft men to make known the Kingdom of God to others, University men, or Saints ; the Scripture faith, the Saints shall do it, for to them it is given to know the mysteries of the Kingdom; they have been in the Kingdom, others perhaps have heard of the Kingdom, and so can speak something by hear-say; but the Saints they have been in the Kingdom, and the Kingdom in them, and they can speak experimentally of the grace and peace of it, and of the glory of it too in a measure ; a wonderfull delufion, that poor ignorant creatures should imagine that humane arts, the wisdom of the flesh, should be able to unfold the Kingdom of God unto them, or to preach the everlafting Gospel, which is called the word of the Kingdom; no, no, its proper to Saints onely to do it, who alone have by the light of this Law in the Spirit, been delivered into this Kingdom of righteousnels, peace, and joy s others may speak and talk rudely of it, but alas they know not what It is, they never did to much as fee into the glory of it, never had fo much as a peep hole opened to fee one glimple of that light, of that grace, of that glory; John 3.3. Except a man be born from above. he cannot so much as see into the Kingdom of God; but Saints are delivered into this Kingdom in a measure by this law in the Spirit : beloved, its the property of this light of God, to gather up fouls into it felf: The Kingdom of Heaven is a Kingdom of light, and in the light of Heaven, which is God, who is light, we shall fee light; and enjoy that light : the light of this Law is a transforming light, I (faith Christ) am come a light into the world > he that believeth on me shall not abide in darkness, John 12 46. and we all with open face biholding as in a glass, the glory of the Lord, are changed into the same image, or likeness : that as we have born the image of the earthly, fo now we shall bear the image of the beaven'y; being delivered out of that Kingdom of darkness, into the Kingdom of his dear Son, which is a Kingdom of light, light being fown for the righteous, and gladnels for the upright in beart. 4. Soil:

As Souls delivered into, or participating of this law of light, are able in this light to judge of things that differ ; Light is that which makes true discoveries of things in their colours; darkness either wholly hides the appearance of a thing , or elle presents it at the best as in a false glass; but light is that which makes all things manifest s forthis light in the Spirit, expels that darkness within by which the understanding was either wholly blinded, or else had things presented in another shape then what they are in themselves; but now the new man in this light is able to judge according to the measure of light received; it now no longer cals evil good, and good evil; it purs not light for darkness, and darkness for light it cals not every thing good, though it fees God working good out of every thing; it fees and is able to fay, that that which is born of the flesh is flesh, and that which is boyn of the Spirit is Spirit; it justifieth not the wicked thing, nor taketh away the righteoulnels of the righteous from him; in a word the foul in whom this glorious light of God is manifest, is able in a measure, to judge between flesh and spirit, fancy and reality, shadow and substance, form and power, notions and true discoveries , delusions and true enjoyments ; The SPIRITUAL M A N judgeth all things; yet be himself is judged of no man: that is, according to the measure of light received he judgeth; not burthat is possible for a spiritual man, who is in part renewed, to be underia remptation; a cloud of darkness for a time; although the sun be there, yet that dark and black cloud prevents the thining of it; But unto you that fear my name, that the Sun of righteoufness arise with bearing in his mings is the winde of the Spirit shall disperse those Flouds and mifts of thick darkness, and the glorious light shall again appear, to the chearing and comforting of the weary foul, caufing the Thadowes to fly away in his boly mount ain ; and then the foul comes again clearly to lee wherein it was miltaken, and then he can lay with the Prophet, fo fool fr was I and ignorant, I was even a beat Afore thee : thus light appearing, they no more justifie flesh and darknels, but justifie God in every thing ; they no more lay their temptations to lust and fleshliness, upon God, but upon themselves ; having a true discovery made within themselves by the light of this Law of the righteourners, holiners, and glory of the Father, they cannot but cry out, Holy, boly, boly Lord God Almighty, Heaven and Earth is filled with thy glory ; and now they are abased with fob , I have beard of thee by the hearing of the ear; but now mine eyes have Jeen thee, wherefore I about my felf in dust and ashes: Oh, my beloved ones, when once the foul hath feen the Lord then it layes down the justification of flesh 5 then, and never till then, it truly, it favingly abhors it felf, layun

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layeth it felf low, and the Lord alone is exalted in that foul: when the Prophet Haiab had feen the Lord, Chap 6, then, wo is me, I am undone, I am a man of polluted lips, for mine eyes have the King, even the Lord of hofts; this glorious and pure vision of the Almighty within us, will be not only a light discovering, but a fire burning up

all things below and contrary to it felf

5. This Light of the Spirit causerh the foul to see more excellency in God, in Heaven, in spiritual things then in all other things in the world befides anay , it now fees all other things below to be but dung and drois in comparison of Christ s when men of the earth are taken up with earthly excellencies, this foul can fay, Lord lift up the light of thy countenance upon me that's light will fill me with more joy then those whose corn and wine and oyle abounds ; the foul fees a goodness lovelines in God in Christ, in the Spirit, by way of excellencys it doth not only fay that God is good, but he is most good, bis loue is betten then wine, better then life; his countenance caufeth more joy then corn and wine and oyl; Oh this is fweet siwhen experimencally enjoyed lehen the foul can fay, Thy word is freet unto my month, yea, sweeter then bony to my safte, sweeter then bony and the bary somb, better then shoulands of gold and filver is now the foul dyes to worldly and flefaly excellencies, as it is gathered by more and more into the glorious expellency of the Spirit it hath appropriety in God by way of excellency grand hence ir comes to pass that no propricty below this without this, is of any value to avrenewed, a thanged minde. ald has given to the fait bed and lieft ad

This Law of light caufeth those in whom it is according to the mealure of its manifeltation, to fee God in every thing into fee him and enjoy communion with him in all conditions; and this is a sweet discovery, a heavenly light, which produceth a heavenly life; when the foul fees and enjoyes God in all things when it fees kind to lie, as the wese at the bottom of every creature; of every mercy feeshim to be the life, the fountain the glory of all : freaming light, love and communion to the foul through all now in can fay, God is so me the life; the power the excellency of creatures by which I dive, and for live not by bread only , but by every word that proceedeth out of the mouth of God; it fees a ftream of life and povet from the Bather in the ule of them til now in than light, fees God in wicked meneraltings to them, fees him in every dispensation, whether more pleasing or more frowning, to a fleshiy apprehension awhether it be iniprosperity or adversity, in prison of liberty, poverty or liches, in light or darkness; ir can fay truly God is good to thrael; to fuch as are upright in heart; and all things ifiall work together for good to fuch asildvo God ...

7. This Law of light, causeth the soul not only to see God in all things; but it presents matter of rejoyeing in all conditions; souls thus enlightned, can sing in prion, enjoying communion with God; there they can see it to be good, being where their Father will have them to be; much more where they enjoy the presence of their

Father manifesting love and grace to them and in them,

8. They living in this light, feeing all conditions to be good, through the appearance of the good God in it; can now fee and fay, that it's not the least part of their happiness while they are here; to live fully and compleat in the will of their Father; Oh, faith the foul, that I could attain to this, but to live fatisfiedly and contentedly in the will of God; what a transcendent excellency doth the enlightned foul fee in this one thing! how would this quiet and filence all fleshly and carnal rifings, dislikings, and quarrelings against the divine providence! It can say, Good is the Word of the Lord, and good is the will of the Lord, and good is this condition to me, because its my Fathers good pleasure so to have it, who knows best what is good for me; an excellent discovery, but more excellent, when living in the power, in the glory of it.

g. This Law of light discovers the vanity and folly of all fieldly wildom in the things of God; this Law of light makes that soul cruly sensible in whom its manifest; of the difference between the wildom of the first and second Adam, and so that word is suffilled in him; if any man will be wise, let him be a fool that he may be wise; he shall be a fool (that is) made truly sensible of the folly of all slessify wisdom; the insufficiency of the light of nature and wildom of the field to attain the knowledge of God, or the things of God; For in him are hid all the treasures of wisdom and issuedee, and its agist of the Spirit; to those whose eyes are enlighted to see into this mystery; To you at given to soon the mystery; or section, of the Kingdom; when its hid from others; they are strangers to it, though

never fo much indued with fleshly wifdom.

and paths of those in whom its manifest, to lead and direct them into its wayes; it is that voice behind them saying, This is the way, walk in it; when they turn to the right or lest hand; its that light which guids them into all their undertakings whether civil or spiritual; it is their great comforter; without whose direction they cannot comfortably act in any of their undertakings; in a word; its that Spirit of light and life that octasions motion and action surable to its own nature, and sees the soul upon that work which is higher then it self; that way which is a way of light and tru h.

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Thus the Law in the Spitit, is a Law of light, giving understanding unto the simple, enlightning the minde; it is the true light that lighteneth the darkness of every Son and daughter of Sion.

CHAP. IL

Shewing nine false Lights, flowing from the Law in the flesh.

Bu T there is a falle Light, as well as a true Light; there is a Law in the flesh, as well as in the Spirit; although its true that all falle Light is indeed darkness, though men call it light; If the light that is in thee be darkness, bow great is that darkness! therefore I shall speak somthing by way of discovery of this principle, this power of darkness, under the nominal term of light; this false Christ, or rather this Antichrist; which if it were possible, would deceive the very elect.

Now this falle light, or rather delution of this law in the flefh, may

be confidered under these following Confiderations,

Firft false light.

as its chiefeft good; it gives a false representation of things; it cals evil good, and good evil; it puts light for darkness, and darkness for light; it judgeth sweetness to be bitter, and bitter to be sweet, and thus it represents the worst things with the greatest excellency;

in more particular,

First, it discovers not sin and slessly motions, and slessly actings as the greatest evil, but as the greatest good; thus the soul is deluded with a false light, when it looks upon the deeds of darkness as deeds of pleasure, and the ways and paths of darkness, to be ways and paths of pleasure, and the ways and paths of pleasure and peace, and thus it becomes a pleasure and passime to a fool to commit folly; this is the universal spirit of Satan, and law of darkness that rules in the world, even in the hearts of the children of disobedience; so that in a word, the worlds way is a way of darkness, and they delight to have it so.

Its true, fometimes they hear of Christ and grace by the hearing of the ear; but the use they make of it, through the deceivableness of this false and dark light is to fin the more freely, to give up themselves rothe service of the slesh, with the less trouble; thus are the most, the greatest part of the world blinded to their own ruine, and

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Second false light,

Secondly, this Law in the fielh prefents the world as an excellent thing, as the chiefest good to many a foul ; who will shew us any good? faith the worldly creature, who thinks the world best; hence it is so many, & that under the form and notion of godliness too hunt fo earneftly after worldly honors , profits , pleasures ; do not such through that falle glass that thus represents things, apprehend the chiefest good, the chiefest excellency to be in the world? when alals, those poor deluded fonts see no excellency, no preciousness in God the fountain, it forfakes him and runs to ftreams ; nor but that every creature of God is good, the foul beholding and enloying the good God in it : but without God there is nothing good, no mits good, no creature good, nothing good; God is the goodness of all things unto an enlightened, renewed minde; now this love of the world, and being taken up with, and living in the worlds excellencie, the world's glory, is not onely the fin, and will be the frame of men of the earth, who have their portion in this life; but its a remotation that lights many times very heavy upon those who are Christians, Saints indeed; Christ himself was set upon by this temptation ; and I believe Christians, who have experience within themselves of that new birth which is from above, walking the way of true holinels, can bear witness to this truth; amongst all their fiery tryals and temptations this is one, to imbrace this present evil world, not evil in it telf, but evil to him who hath an evil heart to depart from the living God, making the world its dead Idol; this is that with which the world is overgome: mad they are in the imbracing the honours, profits, and pleatures of this prefent world; this is that which overcomes the heart of many a Judis; what will be give me? of many a Demas, who after much profession, forfake the Lord, imbracing this prefent world be ye therefore watchfull for your advertary the Devil goeth about night and day , like a roaring Lion , feeking moon he may devour and one of his greatest temptations and delution, sis the presenting to your understandings the glory of this world although iss true, he fally represents it too; for he presents it glorious in it self, to the de-ceiving of the soul, but never presents God, who is the quintelfence, the excellency and the glory of all things, without whom there is nothing glorious, nothing excelent, nothing truly farisfactory of lovely's this is the fecond falle or deceivable light, prefenting things which are indeed good without him who is the good nels of them. ick they fee Third

Third false light.

Thirdly, If God make some discoveries of sin to the natural conscience, it being convinced of sin, waded under the apprehensions of it; this false law in the flesh, the spirite of Satan and darkness, if possibly he can, ensures the soul under one of these mist presentations.

Either I. That notwithflanding there is such a discovery made of sin, yet it is not so bad as is presented at present, and there he presents the sieshly sweetness and pleasure of it, hurryes on the creature into the most delightfull motions and actings of it; that so by the sweetness and pleasure of sin to siesh, the troubled thoughts of sin might be expelled.

But 2. If this will not do, the breath of the Lord kindles not one. In new discoveries, but fiery flames, then the best way is, with Adam, to hide himself. If not with Judas, to hang it self; an unlikely way to be delivered from fiery flames, though many souls are thus de-

luded by that lying spirit within them.

3. But if this will not prevail, then it will fet the creature on work, with Adam, to make clothes to cover it felf withalf, although it be but fig leaves; that is, it will prefent unto the foul some creature righteouinels and reformation, fome form of godlinels without the power, as light and life enough to deliver the foul out of this condition; it clothes the creature with a righteousness of its own setting up, reformations, humiliations, prayers, tears, preaching, hearing in the room of Christ, and the spirit; like unto Epbraim and Judah, Hof. 5.13. when they law their fickness, fin and wound, then they went to the Affrian for help, but he could not help them; and if chey are bealed, that is fallly and unfoundly cured, it proves their ruine; for they become seven times more the children of hell and darkness then before : thus this law of flesh will through its deceive. ableness, gather up the foul into fleshly forms, things sutable to it felf, miftaking Christ and the spirit of truth; faying, this is Christ, thus transforming himself into an Angel of light ! to deceive fouls ; but those who are indeed rifen with Christ, feek things above, of a higher nature; and if they at any time act in forms, it is not the form that fatisfyeth them but Chrift who is the substance.

Fourth falfe light.

But Fourthly, When the foul comes to see that there is yet something above all forms and fleshly grounds of comfort; When he comes to be truly informed, or at least to get a notion that there is a

law in the spirit, an internal, an invisible law which is indeed the true light and guide of all the Christians actings: This law in the sless, or this spirit of darkness, which is Antichrist, working in the highest mystery of iniquety and unrighteousness, will be here working to the purpose too, and he hath here several deceits under

the pretence of light.

First, In the throwing down of all works of holiness and visible demonstrations of piety, under the pretence of a more spiritual enpoyment: Whereas before it lived in these, now it throws off all these as a thing of nought, as watchings over and reprovings for singusteous and in-offensive walkings, love to the brethren, spiritual communications of what the soul enjoyes, meekines, patience, prayer, &c. which are all fruits of the spirit: this is now all destroyed as a thing of nought, by this law in the fieth; and this false light is that with which the Saints themselves are sometimes sempted: but the light of God, the law in the spirit, discovers it and expels it, and it lets the soul to see that holiness is becoming the House of the Lord for ever.

Secondly, This spirit of delusion works the minde into an earthly, carnal, distempered temper, filling it with pride, high concested-nels of its own excellency, passion and previsionals of spirit, carnal and earthly mindedness, with a contentedness in this condition, because the creature is informed, that its suable to this high discovery of God, which is indeed but a fasse suggestion of the spirit of delusion; to this purpose James minds this excellent word, James 2. 14. But if ye bare bitter entrings and shrife in your bearts, glory not, he not reguinf the truth. This wildow comes not from above, but is earthly, sensual and devilish; that wildow which leades men into a spitatual carnalness, looseness and liberty, into pride, passion and prewithness, is not from above, but from the bottomics pit; this likewise sits the conventation with an external appearance of lightness and vanity, unprofitableness and pride, slighting all others who are not in the same temper with them.

Thirdly, This spirit of delusion, this mystery of iniquity, never leaves, if possibly he can accomplish it, till he works the poor creature to and into its first station, not only to the owning in judgement, but so the practice of all looseness, and licentiousness, and that too under pretence of being taught by the spirit the spirit it is indeed, but its the the spirit of darkness and not of light. Now the soul comes, as it saith, in this dark and destroying light, to see that all things are alike to God, that there is no sin: but all actings are Gods, or in his power, therefore all is good. There now, in the steem of such,

to lye, steal, be drunk, commit adultery, and the like, is all good to such a creature, and that God is now throwing his people out of all

forms of righteoulnels, as well as out of forms of worthip.

Thus this man of fin working, deceiving, ruining, layes all upon God, and the holy and pure Spirit must bear all the blame and shame of this filthy spirits working, when the truth is, God can as soon throw down himself, as throw righteousness and holiness out of his people; and this those who are taught of God, in whom the light of the Spirit is manifest, can bear witness unto: although its true, there is none of all these remptations, but the Saints have had some experience, some trials from the Prince and power of datkness, by which means they are the better enabled to speak and write in the discovery of it.

I deny not in any case the glorious dispensation of that law in the Spirit; its a more full discovery of that law I want for, that so there might be a more full conformity both within and without unto it.

Yet it is that I have faid often, and must now speak it again, that its such a law, such a discovery, as in it all carnal ones and hypocrites shall be lest behinde in it; the one below it, still opposing, living upon something of sless; the other in the notion of it onely, running beyond it, and so with the Dogg, returning to his vomite, and the Sow that was wost, to her wallowing again in the mine: This is indeed the narrow and strait gate and way of life; sew there be that sinde it.

But some perhaps may hereby object, and say; Sir, what you say, seems to savour of the siesh, of a low, darkned and enslaved spirit, and is indeed Barbarism to a soul in lightness; we know that all things are good, and that which you call sm is good, and all motions and works are alike good; from whence comes sin? doth it not come from God? is there any power besides God, or that which is ordained by him? and therefore

are not all things and actions alike good?

I answer, First, It is true, there is no nower but is of God, yet there are those who in that power act things which the most High hath sentenced with death 3 and not onely the things, but those who practise them 3 and that not only in Scripture, where we finde this truth in the Saints experience; I protest, saith Paul, by my rejoycing in Christ Jesus our Lord I dye daily; and this spiritual death, which many are ignorant of, was, and is one great part of the mystery of the Cross of Christ within us: this likewise is the experience of those who live in light 3 they have received the sentence of death within them; I mean the death of sin and sless; and for this they waite till it be accomplished.

Again, although all things had their first rife and being from him

and still subsist by him, yet the corruption of those things flows from it self, and not from him: and besides. God hath set up two creations, two Adams, the one after the sless, the other after the Spirit; the one being but a figure of the other; the one is of the earth, earthly; the second is the Lord from heaven; In the one, to declare himself a just God, in sentencing and condemning all sin and sless, because in that first creation after the sless, sin and sless works: In the second, declaring himself not onely a God sentencing sin and sless, but likewise a God of purity and holiness; such a one with whom the throne of iniquity can have no fellowship: and this I am sure is the Saints experience; nothing ecclipses the glorious enjoyment but wars and sightings within them from lusts.

What need we make so much of sin? God is good, and he seeth no inqui-

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Its true, God seeth, that is, suffereth no travel against, nor iniquity in his people to hurt them, to separate them from him: but it is as true, that those who have this testimony within themselves, cannot see fin and slesh working in themselves with delight and pleasure; Shall we sim because grace abounds? God serbid. How shall we who are dead to sin, continue any longer therein?

Fifth false Light.

Fifthly, I might come to visions and Revelations too, for here will Antichrift, this mystery of iniquity appear likewise; for he must come with signs and lying wonders, God giving up men by strong delusions to believe a lye: Not that I am against Visions or Revelations from God; but the working of Satan will be in lying visions and wonders, silling the the fancy with toyes and slessly exaltations; The discoveries and revelations of God, are revelations full of light, power and truth, tending to the dethroning of sless, and the exalting of God; draw up the soul into a more spititual conformity to, and communion with God; it doth not occasion slessly exaltations, like unto the man of sin, who exalts himself above all that is called God, saying, I'am Christ, and so deceives many; but I pass this at present.

Sixth false Light.

Sixthly, I shall descend downwards again to some further discoveries, though more fleshly; this falle light presents a universal will and power in all men, to accept and receive grace from God, that one man might obtain mercy as well as another, all having alike power, or at least power enough to receive grace; that faith is but an act of reason, and they are unreasonable men that do not believe; not knowing

knowing that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy; not knowing that its he that worketh to will and to do of his good pleasure; not experiencing that mighty power of God in those who believe; so giving all glory to God; but rather laying the stress of all upon the creature, give all to the creature; whereas souls rightly taught by that Spirit of Light, see all, not onely love and grace, but will and power, slowing from that fountain. And hence it is, that as streams slowing from the sountain, return this ther again: so those who truly live in grace, return all to that sountain of Grace; I am nothing, I can do nothing, all flows from that Fountain: Thus the Lord alone is exalted in that soul.

Seventh false Light.

Seventhly, This false light presents God to the Understanding to be but a piece of reason, and so, that there is indeed no God, but Reason rules all things, and upholds all things; questioning if not denying the naming of God; though I shall not question, but that some may do it through curiosity, finding some new or nice term for singularities sake through some remptation, yet minding the same thing; whereas the discoveries of God are plain and familiar to his creatures: Hence the wisdom of the Gospel is called the simplicity of the Gospel, though a mystery in it self, and indeed far above the reach of Reason, I mean the reason of the natural man, of the first Adam, which is of the earth earthly: Thus from the notion of high mystery, we fall down under the lowest part of the creation of the invisible God, by our reason in the creation, to judge of God to be but reason, who is indeed the Fountain, the Creator of Reason, and of the whole Creation.

Eighth false Light.

Eighthly, From hence creatures come to conclude at last, that the whole Creation is God; that God is all things, and that all things is God; that the Creation is but God brought forth into form, and that this form or body of Gods shall again become invisible; and as at sire, fo at last there shall be nothing but God, no Saints, no happines, no glory, no misery, but all things returning into that one thing, God, not seeing God by his power bringing forth a Creation, that is not himself, to serve his pleasure; an old Creation on which he will manifest his Justice; a new Creation on which he will make known his Grace and Glory, glorifying some with himself, which are not himself, though one with himself, and so as himself partakers of the same Light, Life, and Glory; so that although God created

all things, yet he is nothing of all those things, yet the life and glory of them; he is the Creator, they but the creatures.

Ninth false Light.

Ninthly, And in conclusion, some in this false light come to conclude, that there is no God at all, nothing but the God of Nature, or Nature which is God; that all things come by Nature, and are upheld by Nature ; and fo at laft turn Atheifts, and here ends all Religion; and thus the fool bath (aid in his beart, nay, he is not now ashamed to say with his tongue, that there is no God, no heaven, no hell, no good, no bad, but all is of Nature : now Nature may take its will, its fill of pleasures for what it lufts, it may have, there being no God, no law unto it or above it, nothing but that law of Nature which acts it felf in its own power, in its own liberty.

Thus (dear Christian) have I, though with some difficulty, trac't, and with much brevity discovered this false and deceiveable man of fin that is now acting, now deceiving, if it were possible, the very Eled: not doubting but those anointings which are in you, will teach you in whom it is in truth, and keep you untill the day of his ap-

pearing.

CHAP. III.

Of the liberty of the Law in the Spirit.

Sthe Law in the Spirit is a Law of Light; fo likewife is the law Lof liberty, a law which produceth much freedom of spirit where it is in truth: this the Prophet David knew by experience, when he prayed, Psal. 50. Restore to me the joy of thy salvation, and stablish me with thy free Spirit : Its a free Spirit : For.

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3. Its freely given:

2. Its a Spirit working freedom and liberty where it is received: This spirit of freedom, as its a law of liberty, delivers those in whom it is from all their enemies, from all their bondage and captivity.

First, It fets them at liberty from fin and Satan; I joyn them together, because fin is Satans work, and all natural men are servants and Caves to both; fervants to Satan, enflaved to his will ; fervants to fin, willingly doing his work; for his fervants you are whom you obey, whether it be of fin unto death, or of obedience unto righscoulnels.

Now this law in the Spirit, which is Christ in you the hope of glory, delivers fouls from this captivity ; from that captivity to fin in the confeience

conscience, which flows from the enlightning power of this Law, which doth not only make souls sensible of sin, but works likewise a deliverance from sin, and so sets the soul at liberty from that bondages in taking away the guilt, the sting of death, which is sin. This law discovering love, brings home that grace and pardon, and seals up the soul till the day of Redemption, the day of its compleat deliverance.

And then, Secondly, It fets the soul at liberty from the love and affectation of sin; for naturally the very affections of love & joy are captivated and enflaved to base, stelly and carnal Lusts. Now this spirit of liberty sets the soul free in its Affections, through its light, discovering the evill nature of sin, and so its power in delivering the soul from the love of it. Believe it Friends, this is the light and liberty of the spirit, it enlightens souls to see the evill of sin; and where its a light enlightning, there its a law of liberty, setting free from the

guilt, free from the love and affectation of fin.

Thirdly, It works a liberty likewise from sin in the Conversation. How, faith the Apostle, Rom. 5.2. Shall we who are dead to fin, live eny longer therein? Sin shall not reign in the mortal body : Sin shall not have dominion where this Law of the Spirit is in power, neither over the conscience, the affections, nor conversation; this grace of God which brings home Salvation, teacheth to deny ungodliness and worldly Lusts, to live soberty, righteously and godly in this present world. Thus this law in the spirit is a law of liberry from fin, from Satan, whom natural men ferve, being taken captive at his will, and that willingly. Its true, that fouls in whom this law of liberty is manifest, may be taken captive; but its contrary to their mindes, it is their burden, it is their prison, and they can lay with Paul, O wretsbed man that I am, who shall deliver me! And they can fay likewife through this spirit of liberty, Thanks be to God through Jesus thrist; though in my flesh I serve the law of sin, yet in my minde I ferve the law of God. And thanks be to God who giveth me vi-Hory through our Lord Jefus Christ.

Secondly, This law works a liberty from the world likewise, men naturally being enslaved to it, there being such a surableness unto it in the mindes of men. The first man being of the Earth, eatthly, this first man looks after nothing, delights in nothing, because it apprehends nothing above its Creation. But Souls born from above by this spirit of liberty (for that which is born of the such is slight, and that which is born of the spirit is spirit, being created after the image of bim that created them in righteousness and true boliness; that as they bare born the image of the earthly, now they bear the image of the beatenty) they are made capable to apprehend spiritual and heavenly

things; Being risen with Christ, they now seek after things above, things of another nature; and being delivered into the enjoyment of those spiritual and heavenly things, that they can say, God is mine, Christ, the Spirit is mine; grace, love, glory is mine (all is yours, saith Paul) they can say, I am my Beloveds and my Beloved is mine; now their hearts are taken off from things below, they have a loose affection unto it, they see now that nothing is good to them, but as they have God in it, as they have love and grace in it, being sett at liberty from the inordinate affection to it by this spirit of liberty; And this is the Second part of the glorious liberty of the

fons of God.

Thirdly, Those in whom this law of liberty is manifest in power, they are fett at liberty from men, viz. from being flaves and fubjects unto men in the things of God. The truth is, that men through the power and spirit of Antichrist, that son of perdition, have a long time, out of that pride of heart naturally reliding in them, gotten into the feat of God, exalting themselves above all that is called God, have become a law in the spirits of men, subjecting and enflaving them to their own wills: And men through their ignorance of this law of liberty in the spirit, have been, and yet for the most part defire to be Subjects and Slaves unto them. Now this spirit of liberty delivers fouls from this bondage, from this subjection to the wills of men in the things of God. Te are bought with a price, be ye not the fervants of men. 1. Cor. 7. 23. They now fee in this light, that they cannot serve two Masters; they now in this law of liberty, are delivered from the fleshly law, into the glorious liberty of the spiritual.

Fourthly, This law fets men at liberty from all other laws besides it self; it teacheth men not to fear those who can but kill the body, and cannot kill the soul: it teacheth men not to act in any spiritual dury, under the power of any command besides it self; it sets souls at liberty from being subject to ordinances; yet makes the soul able, in whom it is, in a measure, to say with the Apostle, Though all things be lawfull to me, yet I will not be brought under the power of any things.

that is, of any thing befides this law of liberty in the spirit.

Object. This seems to be a doctrine of liberty indeed, and may be an

occasion of liberty to the flesh.

Anfw. First, Although it seem to be a doctrine of fleshly liberty, in the eye of a carnal and fleshly mind, yet to a spiritual Christian there is no such thing; and indeed it argues, that those who shall so think, have but little. If any knowledge at all of the light, liberty and power of this law: The Aroste, Gal. 5. 1, saith, Stand sall in that liberty

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with which Christ hath made you free, and be not entangled with any yole of bondage: Yet vers. 13. Use not your liberty as an occasion to the steller And I say farther, that this saw in the spirit teacheth men to put on a conversation sutable to it selfe; it teacheth men to deny ungodliness and worldly lusts; and therefore these men are much mistaken who

think that It will teach men to be ungodly.

Secondly, its true that men of the flesh may abuse this heaveny law in gerting a notion of it, and so instead of a spiritual, get into a carnal liberty; but mens abuse of things through ignorance, derogates nothing from the excellency of that truth; this I am sure is a most excellent soul satisfying truth, being known in power; this liberty from all other laws, besides this law of liberty, this law of life; well might the Aposte James say, who sever looks into this perfect law of liberty, and continues therein, shall be blessed in his deed, James. 1, 25.

Thirdly, As this law delivers souls out of bondage, so it delivers into its own glory; as it brings souls out of bondage and darkness so it delivers them into the kingdom of his dear son, into the glorious liberty of the sons of god. But because I have occasionally mentioned this deliverance from bondage into a glorious liberty, in some other treatise, I have been and shall be the more breise in this.

Only note this particular, they are delivered into the liberty of fons: now what this liberty of fons is, I shall mind in some few parti-

culars.

First, A liberty to know their Father; No man knows the Father but the Son, and those to whom the Son reveals him; they have a liberty

to know his love, his grace, his goodness to them.

Secondly, They have a liberty to know his will likewife; the Father reveals in the spirits of his people his will concerning them, his will concerning their justification, sanctification and glory, and so makes their ealling and election sure to them, seals them up by this spirit unto the day of redemption; he makes known his will concerning his ways and actings to the sons of men; he doth nothing but he revealeth it to his servants the Prophets; To them it is given to know the mysteries of the kingdome, when it is hid from others; and thus the Covenant of grace is made good in the spirits of Christians; I will write my law in their bearts, and they shall all know me; from the least even to the greatess; a giorious liberty to know their Fathers will, their Fathers love, their Fathers secrets.

Secondly, The liberty of a son is to abide in the house for ever, to be one of his fathers family, when the servant is turned out of doors.

So is it with the Sons of God, made partakers of this free spirit, by with they can call God Father, Gal. 4.6.

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When servants who work for wages, that is, all formal professors who serve that they may serve themselves, shall be turned out of the samily, out of the kingdome of his dear Son, with their wages, into the kingdome of darkness: When the Son shall remaine a Citizen of the New Jerusalem, a member of the samily and houshold of God, under the everlasting providence, perfection and guidance of the Almightys When all servants and slaves shall see Abraham, Isaac and sacob, and all the Prophets, and all the sons of God sit downe in the Kingdome of heaven at their Fathers Table, and they themselves thrust out of dores, Luk. 13. 28. a glorious word for those who are established with this

free Spirit.

Thirdly, The liberty of a fon is to have communion and fellowship with his Father, in the knowledg of his will, in the enjoyment of his love, in being one with hit Father in all his undertakings. So is the Spiritual Son made so by his free spirit, brought into a sweet communion with the Father, Where he partakes of love, lives in his will, communicates with the Father in all his undertakings, takes all his Fathers business as his own, and acts with the like faithfullness in it; when the fervant he works and looks for wages, a hireling that looks not so much after his Masters business as after the Reward, and that he accounts to be as debt unto him; the Penny he lookt for, he hath it duely paid him ; though many be called, and few chofen: when the penny the Son looks for is still to be a Son, to have more and more communion with, and conformity to his Father : that as the Father honors the Son, fo the Son may honor the Father, fo as in all things to do, and be in that condition which is sutable to such a Calling, and all in the liberty and power of that free fpirit.

Fourthly, The liberty of the son is to have the Pathers inheritance, to be Lord of all, when the Servant shall have nothing but his wages; the spiritual son shall be made heir, crowned with his Fathers glory; although its true, a son when a child, may be a servant through his minority; so is it with sons; many know not their sonship. Gal. 41. The Heir when he is a child, differeth not from a servant, though he be Lord of all. But when the sulness of time is come, God sends forth the spirit of his Son into their hearts, by which they call God Father; and so see themselves now to be Lords of all, heirs to all their Fathers glory; crownd not only with the titles of Sons, but Kings and Princes with their Eather; Pattakers of the same Kingdom, of the same glory; in a measure they have it already, and the fullness

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is reserved in Heaven for them.

Fifthly, And till this glory be compleated in them, they have liberry upon all occasions, to have free access into the presence of their Father, Father, to make known all their Wants, all their Wrongs; free access to the Throne of Grace, there obtaining mercy, and finding grace; a great help, a great comfort in time of need; that which the world is ignorant of, and goes without; when the Prayers of unbelievers are turned into fin, yet the prayers of his people are his delight; a great encouragement to the Saints in all their troubles, to make known their Wants to their Father.

Thus my Dear Ones, I have given you a brief hint of the Sons liberty and spiritual freedom; if the same spirit hints it to your enjoyments, then it will be glorious; if the Son shall make you free, then are you free indeed; Then stand fast and be not entangled with any yoke of bondage; For freedom is glorious; its glorious in possession, more glorious in expectation; when you shall be delivered from every thing wherein is but the least appearance of bondage, and be compleated in perfect freedom, which will be your glory.

CHAP. IV.

Of false Liberty.

I shall now descend to speak something very briefly of that false liberty and law in the flesh flowing from that spirit of Antichrist now reigning and ruling in the hearts of the children of disobedience; for as there is a law in the spirit, so there is a law in the flesh rebelling against this law in the mind, and leading captive to the law of sin. This law or power of Darkness working in the slesh I shall discover briefly, under these following Considerations.

themselves Christians too, they have a liberty, but its a false liberty, a liberty to do evill, to fullfill the Lusts of the sless, and the Desires of the slessly minde.

Now this fleshly liberty in the hearts of the more natural, and carnal-minded, flows from one or both of these two Principles.

First, From a blind mis-understanding of the good of the pleasure and satisfaction the Soul apprehends in those stelly things. For always salse Liberty flows from salse light: and true Liberty succeeds true light. Now the mind being natural, and the light which is in it indeed but sleshly, and darkness it self: now in this salse light the soul mis-judging, and so calls evill good, and good evill, it takes a salse liberty, sutable to its light. The Soul seeing a good, a pleasantness, a sweetness, as it imagines in sin and the world, in the service of Satan, it takes its liberty to act in it, a salse liberty slowing.

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from a false light; for the actings of all men are surable to what they see: unless given up to a spirit of sumber, so as to quench the true discoveries that sometimes God makes forth to them, and they cannot but own it; therefore all you carnal Libertines, had need to look about your-selves; for at present you seem to be given up to a great judgment, blindness of mind, not to see good when it commeth, but to call evill good, and darkness light; to hardness of heart, to sin, and follow the Lusts of the slesh with liberty of minde, thinking God to be like your-selves; but he will reprove you, and set your

fins in order before you.

Or Secondly, From a mis apprehension and application of Gods gracious love in giving Christ. Hence the natural creature hearing of free mercy, grace and love to sinners, draws this Conclusion. That now it may take liberty to sin the more freely; Why? Because God is mercifull, and Christ dyed for sinners. And thus Creatures abuse mercy, trampling under foot as much as in them lieth, the grace of God; a high delusion, and a body requital of grace and love, to offend grace because it is grace; to sin because God is mercifull. Oh horrid wickedness! What, shall we sin because grace abounds? God forbid! But this false Liberty in and after the flesh, will produce a bad required; if grace prevent not. See Rom. 2.4,5, Or despisely thou the riches of his goodness, and sorbearance, and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thine bardness and impenitent heart treasurest up to thy self wrath against the day of wrath and revelation of the righteous judgment of God.

2. Come to the more zealous, and their liberty is in the flesh like-wise; a liberty to be servants of men; a liberty to serve God, as they think, and themselves too in a fleshly way of obedience; And to but hear of this liberty in spirit, is bondage unto them; And thus k seems to be their liberty, to be slaves to other Lords; to other laws then this law of true liberty in the spirit. To fulfill a fleshly righter outsets, seems to be their liberty; to be subject to the will a of men, and so to become the servants of men, seems to be their liberty, a liberty which truly is, and will end in bondage; and this salse liber-

ty flows likewise from false light,

3. Come to others who have passe through this life of zeal to the wills of men, and to their own wills, they having gotten a notion, not only of grace and love, but of this spirit of liberty (and only a notion) they presently apprehending, as they think, that all is now good, they seeing no actions to be differing to them, but all seems to be alike 5they freely take a liberty from this false light; to act after the flesh: it is their liberty to be prophane, carnal, loose,

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Anprofitable; and so indeed they make use of their Liberty which is a carnal one, as an occasion to the sless. They sin (as they say) not only because grace abounds, but because the spirit teacheth them so to do, which is a spirit of Liberty. And indeed its to be doubted, that they are possess with such a spirit of Liberty after the Flesh, that all bonds of Righteousness and true Liberty are broken. And in this I may speak in the Apostles words, Phil. 3. 18. For many walk, of whom I have told you often, and now tell you weeping, that they are enemies to the Cross of Christ; whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things. And thus poor Creatures being given up to work all wickedness with greediness, do not only act those things themselves, but have pleasure in them that do them; so that to walk humbly with God, is become in their eyes, not only a bondage, but a scorn; and those who talk of it, barbarous; a thing so low as not to be understood.

Thus whereas saints have a liberty from fin, these have a liberty in fin; Saints have a liberty to be the Sons of God; these have a liberty to be the sons of Satan, of darkness, and yet pretend themselves to be the Sons of God; but his servants you are to whom you obey; whether it be of sin unto death, or of obedience unto

righteoulness.

CHAP. V.

Of the righteousness of the Law in the spirit.

As this Law in the spirit, is a Law of Light and Liberry, so it is a righteous Law; that is, a Law working righteousness in those in whom it is; making Souls parrakers of its own righteousness, which is indeed the righteousness of God; He was made sin for us, that we might be made the righteousness of God in him. 2 Cor. 5.21.

Now, the Righteousnels of this Law may be reduced unto these

two Heads.

1. An Internal Righteousness, as it hath relation to God.

2. An External Righteousness, as it hath relation to men-First, As it hath Relation to God; and so it is a righteousness in the spirit.

This may be confidered likewise under these two Heads.

1. As it is more External.

First . As it is more Internal.

First, As it is more external, yet spiritual, and the righteousnels of God too, because prepared by the Father for Sinners, brought

home and applyed by the Spirit; and this is the righteousness of God in relation to what he hath done for them, in laying helpe upon one that is mighty; in laying iniquity upon Christ, and condemning it there: that so through the apprehending and applying of the Fathers love in this great work, the guilt of sin might be taken out of the conscience, through the souls apprehending the Father doing that in Christ for it, which it self could not do; For what the law could not do in that it was weak through the sless, God sending his own Son in the likeness of sinful sless, and for sin condemned sin in the sless, Rom. 8.3. Herein the soul beholding and enjoying love from the Father, sees it self now to be justified, and that by grace, from all things by which it could not be justified by the Law of Moses; this is a more external righteousness, because wrought for us without us; yet the righteousness of God, of the spirit, because prepared by God, eyed and applyed in the light and power of the spirit.

2. That which I call a more spiritual righteousness, it is a righteousness wrought within us by this law of righteousness; and this righteo sness wrought for us, without us, though declared in us, is but a precedent to this righteousness wrought within; that so the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit; this is that mystery of Christ in you, the hope of glory, the forming of Christ within, that is, when the soul hath experience of the same spirit within as was and is in Christ, working the soul into a spirituall conformity to Christ, growing up in him, til it come to the same fulness, to the same perfection; but both these I have in a measure unfolded in another Treatile, and therefore pass it with the more brevity in this place; only I shall answer one Objection by the way, and so pass to the second part of the righteousness of this law

in the Spirit.

Objection. Some will be ready to say, That they know no such thing as this law in the Spirit justifying, this externall forming of Christ; they know Christ no other wayes but as he dyed at Jerusalem, and that the talk of Christ within seems to be a mystery, if not a delusion; for Christ dwels in his people, no otherwise but by faith, that is, souls believing only what he hath done for them, and that there is no other soming of Christ in them, till the day of resurrection of their bodies from the grave.

Answer. I answer first, That its true, this forming of Christ within, is a mystery indeed, the compleater of it will be the top and height of all mystery; this is the mystery, Christ in you the hope of glory, that is, the said Spirit and power conforming souls to Christ in death, resurrection and life; and this is the more mysterious man

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of fin, the Antichrist, who denies Christ to be come in the slesh, this mystery of Christ in you the hope of glory. And although some may abuse this truth, this mystery, being deluded onely with the notion of it, yet let others take heed they abuse it not through ignorance.

2. I answer, That whereas the Scripture faith, Christ dwells in the heart by Faith: It's true; but there is a twofold dwelling of Christ in the heart by faith: the first is, when the soul sees and believes what God in Christ hath done for it : and secondly, when the soul sees and believes that this Christ, that is the same spirit that dwelt in Christ, dwels in him, as a law of light, life and liberty in him, feeing the law of the spirit of Life that was in Christ Jesus, freeing it from the law of fin and death: for the foul taught of God fees and believes both thefe to be a truth; Christ for, and Christ in the soul : this we shall finde clearly held forth in Scripture, not fetting up the one in denying the other, but you shall finde that the Scripture presents you with a death with Christ, and refurrection with him. Rom. 5. Phil. 3. 10. with a life with him, John 14. 19. Because I live, ye shall live also, and in him, by vertue of spiritual union, verf. 20. At that day ye shall know that I am in my Father, and you in me, and I in you: Note a word by the way, at that day they shall know it 3 At what day? in that day when Christ reveals himself in them. The world shall see me no more, but ye shall see me : It is not such a fight as the Apostles had of Christ, when he was with them in the flesh; it is not such a fight as the world had, or at this day hath of Christ: for the world believes that Chrift died for finners, yet they feehim not; now Saints fee him first dying for them. 2. They see him living in them : and this asfurance of Christ in them, they receive by faith, believing and knowing this to be a truth; for falth and knowledge in this particular is but one thing, We believe, and know, faith Peter, that thou are the Christ the Son of the living God. And thus Saints in whom this law of righteoutness is manifest, can in a measure say, We believe and know that God hath revealed his son, not onely to us, but in us: and thus Christ dwels in the heart by faith, and there is no one truth of God more clearly revealed in Scripture, more glorious in the spirits of Saints, then this truth of Christ formed in them.

2. I come now to the second part of the righteousness of this law in the spirit, which is an external righteousness amongst menissor this law in the spirit, teacheth men to live soberly, righteously, and godly in the world: God is at righteous God, and this righteous law conforms souls unto this righteous God; and where there is an internal, after will be likewise an external righteousness. And this righteousness.

nels in conversation may be confidered under these two heads:

and they are such as these, x cor. 6.8. oppression and fraudulency, or such as are mentioned, vers. 9. Know ye not that the unrighteous shall not inherit the Kingdom of God: Be not deceived, neither fornicators, nor idolaters, nor adulterers, erc. shall inherit the Kingdom of God: These are works of unrighteousness; that is, works that declare men to be

unrighteous.

2. In performing visible works of righteousness, Shew me thy faith by thy works : faith ever produceth works, works of plety, and works of charity: In a word, this law of righteousness in the spirit, makes good that word of righteousness in them; Whatsoever ye would that men should do unto you, so do unto them, for this is the law and the Prophets. It puts the man in whom it is, in all his dealings amongst men in the other balance; and this is the rule of his dealing with or thers, to do as he would be done unto, the true rule of righteousness among it men; and truly this law of righteousness is that I long to see more abundantly manifest in the Saints, in these latter days; for God hath a glorious dispensation of righteousness to bring forth in his Saints, and through them to the world, that the righteous God appearing with so much splendor, glory, and righteousness in his people, and through them to the world, that the world shall be driven to fall down, and acknowledge God is in them of a truth: he will take out of them that perverse and peevish spirit, and fill them with the spirit of righteousnels, justice, and equity; and this glorious, appearance of righteoulnels in them, will by them, and through them bring to naught the unrighteousness and oppression that is in the world: for as the wrath of God was, fo now it is much more abundantly made manifest against all unrighteousness of men, against all unrighteouinels within, against all unrighteouinels without his people; and this shall be effected by the glorious appearance of this glorious law of righteousness in them. See Ifai. 45. 14. And they (to wit, men of the world) (ball be thine, they (ball come after thee in chains, they shall come over, and they shall fall down unto thee, making fupplication, faying, Surely God is in thee, and there is none elfe, there is no God thus shall a King raign in righteousnels, and Princes shall rule in judgement; although its true, never more oppession then now under the pretence of liberty, a great argument that the time is at hand, and then shall all oppressors and oppressions fall to the ground, and the Lord alone shall be exalted in that day; then shall ye return and fee the difference between him that ferved God, and him that lerved him not: for unto them that fear his Name hall this

Sun of righteousness arise (filling them with righteousness) with bealing under his wings, and they shall go forth and grow up as calves in the sall: but this day of the Lord shall burn like an oven, and all the proud, and all oppressors, and all that do wickedly shall be as stubble: the day cometh that shall burn them up, and leave them neither root nor branch, Mal.4. 1.2. This is the day of the Lord, the day of fire that is coming upon the face of the earth; let the voice of Elijah the Prophet be a warning unto men, left he come and smite the earth with a curse. How then should the spirits of Christians be up to the Lord in a way of waiting for the more full revelation of this righteous law within them, that they may fee all enemies both within them and without them, made a footftool unto this righteous dispensation, that the world may not have cause to say, as formerly, that they profess more then others, but they are as coverous as any, as proud, peevifh, and hard-hearted as any, as full of oppression as any, by which meanes the name of God hath been blasphemed amongst the world; But when they shall read in the carriage of Christians nothing but love, and righteousness, and inoffensive walking, a disposition always to do good, and that unto all , I fay when this appearance of God is manifest in the Saints, it shall throw down that wickedness, that pride and that oppression which is in the world : Wait therefore upon God for it, For bleffed are they that wait for him.

CHAP. VI.

The unrighteous law.

I shall come now briefly in a word or two likewise, to speak a word in the discovery of that false law of righteousness, or rather unrighteousness; that dwels in the hearts of natural men; and I shall minde it under these two heads likewise.

I. As it is within them.

2. As it is manifest without them.

First, As it is within them, and that under several notions.

and rule of righteoulness in them, having good natures, doing as they think, and say no body wrong, they think this shall be their righteoulness, which is but a righteoulness of slesh, and not of spirit.

2. Others look at, and talk of Christ dying for sin, not being made partakers of any power by which they are dead to sin, and yet expect a justifying, a righteousness, a salvation in the end from the death of sin, this is a salse law of unrighteousness in the minds of most, not believing that the wages of sin is death.

3. Others.

2. Others come higher then this, under the notion of joyning Christ and duty together, flesh and spirit as co-workers together; talk. ing of the righteousness of Chrift, but looking for it, as it were, by the works of the Law, being indeed ignorant of the righteouiness of God; these are zealous, but not according to knowledge; and this is looked after, and pleaded for, as a high degree of righteousness, when perhaps there is no more in it then what Paul accounted loss, yea, dung and drofs, for the excellency of the knowledge of Christ Jesus his Lord; and was content to fuffer the loss of all fuch things, as grounds of righteoulnels, that he might win Chrift, and be found in him. Good it were, and much mercy to fuch, if they could with Paul, fuffer the loss of all such righteousness, in a way of grace; for it must be loft first or laft ; if not till laft, then they must be bid depart from all their works, as works and workers of iniquity, into utter darkness, where shall be a take of fire, which will occasion weeping and gnashing of teeth.

4. Others seem to come higher then this again, seeming to be delivered from works, as it is their righteousness, and are all for Christ and his righteousness, free justification without works; but they are ignorant of, if not enemies unto the righteousness of this law in the Spirit: Although I question not, but that many who are yet come no further, may be previous, and enjoy true comfort, according to that

measure received; yet these two things are considerable.

First, That many are likely to perish, after they come forth of Egypt, in the Wilderness, before they come into this land of Canaan,

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Secondly, That those who truly know Christ without them to be their righteousness, do, or shall likewise know Christ within them, although at present, through ignorance, they deny it, although its that which is, or shall be their greatest glory, 3 but I say for a man onely to know Christ without him, glorying in this, without any experience of the life of Christ in him, in being made conformable unto

him; this is a fleshly and deceivable law of righteousness.

s. Others seem, as they say, to come higher then all the rest into a way of righteousness, although lowest of all; for they look not after morality, nor legality, nor Christ, nor this righteous law in the spirit, which is the substance and perfection of all; but they have found a new law of righteousness, or rather of unrighteousness; that is, the law of the slesh, do what they will, its all good, justifiable, righteous; but to such I say, Be not deceived, God is not mocked; For what you some you are tike to reap; For God is not as man, that he should lye, or as the son of man that he should repent; Let God be righteous, let God be true, and all salse and slesh'y person slows be a tye.

2. The external unrighteousness of this deceiveable law in the flesh may be considered either,

1: Doing or ading things contrary to the true rule of righteoufnefs.

thus either,

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First, In acting, that so they may appear unto men to be righteous, like unto hypocrites; and this satisfies, if there can be such a visible walking as may silence men, though bypocrise, deceit, and unrighteous sile hid and lurking within; these are the whited Tombes Christ speaks of, which appear beautiful before men, when within they

are full of dead mens bones.

Secondly, Or else when men take liberty to appear outward to men as they lift, full of all unrighteousness, and yet think to be innocent, righteous, and clear before God, justifying themselves that they have good hearts, and the like: these are they the Lord reproves by the Prophet, will you steal, murder, commit adultery, and swear falsty? and yet come and stand before God in his house, thinking to be delivered, saying, They shall have peace, though they walk ofter the stubbornness of their own bearts.

Thirdly, Others not only making gain to be their godlines, but gain to be their rule of righteousness to others; and hence it comes to pass oft-times that they have a law of liberty within them, to lye and cozen for advantage, not knowing that righteous Rule, To do as they would be done unto: and this gain, self-advantage is the great rule by which most in the world walk: I wish I had no cause to say, that its the rule of many who would be accounted more then ordinary Christians, which occasions (in the fourth place) much oppresson and fraudulency; now there is a liberty to destraud, oppress, to do any thing for advantage; this is the unrighteousness of this law in the sless.

CHAP. VII.

The law of true holiness.

THis law in the spirit is likewise a law of hollness and purity in whom it is: this law of the Lord is pure, purifying and purging souls: God is a holy God, and he works the spirits of his people into his own likeness; hence it is the Apostle, 2 Cor. 3.18. saith, That all we with open face beholding as in a glass the glory of God, are changed into the same image from glory to glory, even as by the Spirit of the Lord. The Spirit and glory of the Lord is a transforming Spirit and glory, it never leaves those in whom its manifest, until it change them into

the very image and glory of the Father: This law of holiness, as it works holiness in the spirits of Saints may be considered under two

heads likewise, either more internal, or more external.

I. More internally, as it changes and reneweth the minde: for this spirit begins to work holiness first within; it reneweth the spirit of the minde, it takes possession of the heart: it doth not onely say, My son give me thy heart, but it takes the heart and moulds it; and forms it according to its own good pleasure: it doth not onely say, Be ye holy, but it works holiness, and saith likewise, Thou shalt be holy: hence it is called, The holy, the santisying Spirit; not onely in respect of its own purity, but as it works purity in the spirits of Saints: Thus holiness becomes the house of the Lord for ever: every believer, every Saint is Gods House, his Temple, his Habitation, in them he dwels, and that by way of union and spiritual communion; and therefore holiness becomes this house, this habitation for ever.

Qu. what is boliness?

Anfw. Holiness in spirit, it is, when the inner man by the power and operation of the spirit, is changed and renewed, by which means the old man fiell, is put off withhis deeds, and the new man is put on : It is an inw ard change from fieth to spirit, being made partaker of the divine Nature, of the nature of the holy God : hence it comes to pass, that the minde being thus renewed so earnestly presfes after more perfection in this fanctity: now the foul fees clearly what was the Fathers everlasting purpose concerning him, to gather him up into the fame perfection of purity and holiness with himself : this indeed being the Saints perfection; the Saints glory; the putting off of all flesh, the filth of the old man, and to be cloathed in this holines of the new : And he that hath this hope in him, purifieth himfelf, even as Christ is pure, that foul hath no pattern or perfection short of him who is the elder brother, who is entred into the Sanctum Sanctorum, the holy of holies, the most holy place, perfection it felf, and a way being opened for Saints to follow him. Hence it is they with so much earnestness press after, not as if they had already attained, or were already perfect; but they press forward, if by any means they might attain the refurrection from the dead, that is a full deliverance from this body of death, into the compleat and perfect glory and purity of the Father.

Thus this law in the spirit is a law of holiness, of sandification it doth not leave men carnal, and fleshly, and filely; no not the will of God is your sandification; and this he works, where he manifests himself; he truly effects in the minds of his people (which is him house) what he did in the Temple at Fernsalem; he over torted the

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Tables of the money-changers, and whipt the buyers and sellers out of the Temple: so he doth in the spirits of his people, whips out all those unclean lusts and stelly imaginations, which desile this holy Temple; not but that there may be the presence of these, but they are not there with delight, with content: and this sanctifying spirit will never leave them till he hath turned them all out; the God of peace will tread Satan under seet shortly, and all those enemies shall become the Saints foot-stool; this is the Lords doing, and it is marvellous in our eyes: this is the Lords work, and he will perfect it in his time: Let all those who wait upon him for the accomplishment of it, cry grace, grace unto it; the end of it will be glory in the highest, when all flesh shall vail it self to this excellent glory; though it be not accomplished as soon as you expect it, yet assuredly the end will be glorious; that is, it will crown all your temptations, trials, and expectations, when you shall partake of this perfect change.

2. There is an external holines likewise, that is, a visible demonstration in the conversation of what is wrought within: There is not only holines within, but without: The Kings daughter is not only all glorious within, but her cloathing likewise is of needle work: There is a visible manifestation of a renewed minde, where the God of peace sanctifies; he doth it throughout, not only in soul and spirit, but in body too. Hence it is the Apostle saith, Be ye holy in all manner of boly conversation and godliness. This outward appearance of holiness, is but the fruit of that tree of holiness within; and where this tree is, this fruit will appear; there will be fruit unto holiness, and

the end everlasting life.

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This external holiness appears under these two particulars:

First, In the forsaking evil courses.

Secondly, In the performing or ading that which is good.

evil fruit, the fruit of the stess. Now where this law of holiness and purity is, there is a purging of all filthiness of stess had spirit. This is that the Apostle minds, I Cor. 6. Such were some of you, but ye are weshed, but ye are purged by the Spirit of our God, &c. I his is the true property of this law in the spirit, to make clean not only within, but without. Washyou, make you clean, put away the evil of your doings from before mine eyes, Isal. I. Cease to do evil, &c. all silthiness and prophaness slows directly from the law of the slesh and are the fruits of the slesh; the tree is known by his fruit. It is altogether unpossible for a renewed, changed, sandised heart to be given up to the lusts of the slesh; they are fruits that grow in the devils garden, upon the tree of pature, and not of grace; they are the suits that grow upon the sorbidden

bidden tree, whosoever eateth thereof is dead; if you walk after the flesh, ye are dead; but if by the spirit ye mortisie the deeds of the flesh, ye are alive: Therefore take this in a word for all, That it is altogether unpossible for a man that lives in the Spirit, to bring forth fruits after the flesh; they who live after the flesh, savour the things of the flesh; only two cautions considered:

First, That those who live after the spirit, may be, and oft are bur-

dened with flesh.

Secondly, Although they are burdened with flesh, yet they walk not, they war not after flesh: but spirit in them, subdues and destroys flesh; and the conversation is in a measure suitable to such a spiritual law within.

2. This holiness appears not only in the forsaking that which is vifibly evill, and carries a clear appearance in it to be of the flesh: But

likewise

2. In the visible acting and performing works of holiness surable to such an inward principle: the soul does not only now cease to do evill, but learns to do well; this is that the Scripture so often minds, and Saints so much experienceth, Let your light so shine before men, that they seeing your good works may glorisis your Father that uinheaven: And this is the will of God even your sanctification, that you may know how to possess your vessels in sanctification and honour, and the tree is known by his fruit, Does a man gather grapes of thorns or sigs of thisles? And the good man out of the good treasure of his heart bringeth forth good things; but the evil man out of the evil treasure of his heart bringeth forth evil things. Thus Scripture clears this truth; experience likewise manifests it. Those who are taught of the Spirit can beare witness unto this truth. That the more that Spirit of holiness appeares within, purifying the inner man, the more visible does that holiness appear without.

Question. But it may be questioned, what are these workes of holi-

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ness that visibly appeare thus in the sanctified man?

Answ. 1. Negatively : I minde not customs and formes, for in this

naturall men may act far : But

2. Affirmatively: 1. In speaking forth and declaring the goodness, holiness and love of god: a heart that is sanctified indeed, and enjoyes love and communion indeed, cannot but according to the measure enjoyed, and the gift received, but declare it forth unto others; Out of the abundance of the heart the mouth speaketh. Thus Saints cannot keepe filence when God speaks in them, but are ever and anon breathing forth the good, the love of God; then saich the soul, Truty God is good; O taste and see that the Lord is grations. O that men would

the Lord is gratious. O that men would praise the Lord for his goodne so. and declare his monderful love to the fons of men : The foul can now say, God is good, he is sweet, he is lovely, and altogether delightful. Thus Saints are not either first breathing forth fleshly and carnal discourse, unprofitable and vain things; but their words are alwayes feafoned with falt, that it may minister grace unto the bearers; neither are they dumb and tongue-tied alwayes; not but that those who are pretious may be flow of speech; but being drawn forth, something they have to declare of God : They are not first altogether empty, and so filent, that argues a barren, fruitless, unsanctified soul; neither secondly, do they pretend to be high in knowledge, but will not declare any thing, except flesh talk of spirit, and manifelt flesh ; no, they cannot with-hold the truth in unrighteoulness, nor hide his goodness within them, as by stealth ; but still, Out of the abundance of the heart the mouth speaketh, and the tree is known by his fruit. God creating in his people the fruit of the lips, peace, peace to them who are afar off, and to them who are nigh : And as this fruit of the lips appears in speaking of GOD, so likewise in speaking to GOD both in prayer and praile

2. There is the fruit likewise of the conversation as well as of the lips 3 there is not onely the fruit of saying, but doing 3 If any man do

my Will, be fall know, faith Chrift, &c.

Now this doing confifts either,

I. In doing works of piety according to the power and liberty

a. In doing works of righteous justice and equity, not in fecking

alone our own, but others good.

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3. In doing works of mercy, both to the fouls and bodies of those who want, else you may see the fruits of this spirit, Gal. 3. 22. The fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith, mechness, temperance, against such there is no law 3. These are the fruits of the Spirit, which being manifest, makes God, and Truth, and Saints appear lovely, not onely each to other, but to the world likewise, 3 they shall fall down and confess, That God is in you of a truth: These fruits of the Spirit Peter mindes, I Pet. 1. 3. Add to faith vertue, and so your vertue knowledge, and to knowledge patience, and to patience temperance and to temperance godliness, and to godliness brotherly kindness, and to brotherly kindness, and to godliness brotherly kindness, and to brotherly kindness charity: Thus the true Christian bath a holy conversation, holy within, and holy without, holiness written upon the horses bridles, every pot in ferulatem appears to be holy, holy in all maner of holy conversation and y godliness;

godliness; an universal walking with, and conformity to God in spirit, soul and body; Their conversation is in beaven, their heart's there; their minde, their comfort and communion, and it appears by their walking before men, in their word and actions, that it is so.

CHAP. VIII.

of false or fleshly boliness.

As there is a boliness in the Spirit, so likewise there is a boliness after the slich, so accounted, so called, though it be indeed but unholiness, for the man of Sin imitates Christin every particular, and I believe that there bath been as great a mistake in the matter of holiness, in taking it to be what it is not, as in any one particular: therefore I shall minde a word or two briefly in the discovery of this mystery of iniquity.

1. This mystery of iniquity, the appearance of holiness when it is:

nothing but fleft, may be confidered either,

Firft, As it works within, and that either, theno men at a out a aq.

1. Looking upon good purpoles, and good refolutions to amend,

and to do better.

Or else 2. In a good nimed to leave sin, but it wants power; a good, a holy heart, though a bad conversation, not knowing that good purposes are common to the worst of men, and that where there is a bad outside, there is a worse inside; for if the streams be filthy, the fountain is much more sittly, For out of the abindonce of the heart the mouth speaketh; and the outward man acts: an ungodly conversation always slows from an unsanctified soil; if the conversation be light, vain, and soolish, the heart is much more light and vain; for all prodigality, prophaneness and vanity hath its first rife in the heart therefore it is the Lord sath, My son give me thy beart.

Or 3. Not only in having a minde to leave it, but likewife, in having some haved against it; and from hence a forlaking of it, because it sees an evill, a danger in it; perhaps it now apprecioned, that the wages of an is death, and it fears hell, and the eternal shames spoken of in Scripture; and from honce grows out of liking with it, when pedians else it could be content many times to embrace it; thus most men under the name and notion of Chaistian, decoive themselves with a fleshly farrey of holities in

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task,

the heart, when indeed and in truth it is nothing more then flesh ly delusions, and that which is usually found in the hearts of naturall men.

Secondly, there is likewise a most outward appearance of holiness in the flesh, which is indeed but fleshly; and this may be discovered,

either,

- In the more common and carnall fort, who account that now and then the performance of a good act is enough to make them holy, and that their good acts will weigh down their evil; they think that Lord have mercy upon me, or now or then a good praver is enough to make them holy, though perhaps they take the more liberty to fin by means thereof; a wonderful delution in the minds of men.
- 2. Others come higher perhaps in an outward civility, and an external acting in the use of Ordinances; they will go to Church, as they call it, and hear Sermons too, perhaps have their Infants sprinkled, go to the Sacrament, as they call it, &c. And this is a high degree of holines in the minds of most; how do poor creatures bless themselves in such vain and empty forms and fashions, to their own undoing? For this is that which is sutable to nature, to act in these low and formal ways, after the doctrines and precepts of men, or after the fleshly imaginations of the vain and deceitful heart, and not after Christ.
- 3. Others come higher then this, into an universal, as they sup. pole, hatted, and forfaking of fin, to the acting and performing of that which is good; and thus it is much in doing and acting, looking upon outward actings to be their holines; and here hath lien a my. fterious myftery of iniquity, both in Ministers and People, the one reaching, the other practifing such a holiness: Hence is it that Minifters when they would preach people into holiness and righteousness, they press them to forsake sin, to weep and mourn, pray, and hear Sermons, to be much in duty; and this without all peradventure was enough to make them holy, never looking after that internal spirit of holiness which occasions those external actings, surable to such an internal principle: Hence it comes to pass, that many poor souls being thus milled, come under a spirit of delusion, or else under a spirit of bondage, being sensible of its coming short in performance; being daily told, that if thou canst not mourn, and pray, and perform such and fuch daries, then thou art no Christian, but Saran rules in thee. Now the difference between the performance of the external actings thech principally in these two things; the one acts in it as under a

task, a burthen, a bondage, and he hath no comfort till the thing is done; the other acts in liberty and freedom of spirit, God is his portion without any such acting, and God is his portion in it, he hath communion with God without it, and that is it he expects in it.

3. The one acts in duty that he might be holy, looks upon himself that the more he is in exercising and performing, the more holy, he is; the other acts in externals, because he is holy that is made partaker of that spirit of holiness, all true actions flowing from that fountain of light, life, liberty and love; and thus most under several forms and apprehensions live low and flessly, contenting them selves with a flessly holiness, a holiness consisting in forms and creature actings; taking the shadow for the sustance, the fruit for the tree; nay, or rather the sale and deceivable fruit of the sless, for both the tree and fruit of holiness in the spirit; but those, who some to

the fl. fb, shall of the fl. fb reap corruption.

4. I shall add in the forth place, though I might have mentioned it in the first, that slessly law of unholiness that dwels in the hearts of all natural men, and yet they bless themselves in their present condition: There is, and ever hath been a natural antipathy in the hearts of all men, naturally against God, and the appearance of holiness in truth in his people; such is the contrariety of the hearts of natural men unto the holiness of God, that they ever did, and do to this day oppose it; this is the law of unholiness that dwels, that rules in the hearts of all natural men; and hence it comes to pass that men naturally are taken up with fancies and shadows instead of the substance; something they must have to quiet them, but not the truth, the substance that affrights them, because they are ignorant of it, and have an enmity against it; hence it is they call evil good, and good evil; they put light for datkness, and darkness for light, &c.

CHAP. IX.

Of the power of the law in the Spirit.

I Shall now proceed to speak a word of the power of this Covenant of grace, this law in the spirit; for as it is a law of light, liberty, righteousness and true holiness, it creates a new man within, in righteousness and true holiness; so its a law of power and much gloty,

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we preach Christ, saith the Apostle, the power of God, and the wisdom of God: This is that word which is mighty in operation, and powerful, sharper then any two edged sword, it enters in to the dividing of the joynts and the marrow; it is a fearcher of the thoughts and intents of the heart, the power of this law in the spirit : This Covenant of grace made within the Saints may be discovered under several considerations.

1. The power of this law is a convincing power, it over powers the spirits of men, it convinces men of fin, of righteousness, and of judgement; it convinceth them of fin, making them truly and deeply sensible of it. Of righteousness, making souls sensible of the unrighteousness of all their best righteousness. Of judgement, that all those things delighted in formerly must be judged, must receive the fentence of death from Jesus Christ, sitting as a refiner and purifier in them, &c.

2. It converts as well as convinceth, it changeth and reneweth the minde, takes off the minde from fin, it changeth the minde, and the conversation, it makes a separation between the soul and sin, it separates between a man, and his beloved lusts; it converts a foul from the love of fin, it converts it likewise from the practice of fin, it workerh a real change within, which produceth a change without. This is that power which overcomes flesh, world and devil; what's the reason many a poor soul would many times gladly be rid of sin, but they want a power, not being sensible where their power lieth; but perhaps oppose flesh in the strength of flesh, when its proper onely to the spirit to destroy flesh ? Therefore let Saints be enformed where their power lieth, that they may wait upon God, whose work it is to subdue all things in them, all things without them that are con-

trary to him, in his time.

3. As it convinceth and converteth, so it makes those in whom it is a free and a willing people, In the day of thy power thy people shall be a willing people, Pfal. 110, Willing to have fin facrificed, luft and corruption subdued; willing in the beauty of holiness to offer up spitithal facrifice acceptable to God in Jesus Christ; its this powerful spirit which works in us both to will and to do of his good pleasure : nothing in the world is able to over power the will, and make it free, but this free spirit of power, its this spirit which makes souls willing to yield up themselves to the Scepter of the Almighey, which makes fouls free and willing subjects to the King of Kings, that fils them with joy at the beholding of his presence, of his power, that faith not with the world, He is come to torment them before the time, but rejoyceth because the Lord God omnipotent reigns, topping and

keeping under all other laws and powers besides it self. Thus the Lord reigns, and the Saints rejoyce; the Lord reigns, and the world

trembles.

4. The power of this invisible, spiritual law will appear in the destruction of Antichrift, that man of fin, that son of perdition; this he will effect by the spirit of his mouth, and the brightness of his coming. The coming of Christ in the spirit, which is the glorious manifestation of this law, is that power that must destroy Antichrist. By Antichrift that man of fin, I understand any thing within us, or without us, whether it appear in wildom or power; if it be of the flesh, though its pretences be never fo fair and glorious, yet it is but an Antichrift, a man of fin, a fon of perdition : its true, all the workings of fleth is against Christ; but there are workings in a more higher and glorious way, and then its the more deceivable, the more dangerous; and it confilts principally in wildom and power, whether within us or without us; the wildom and power of flesh in the things of God, which occasions much pride and fleshly exaltation, above all that is called God: This is that deceivable Antichrift, that mystery of unrighteousness, which the Lord will destroy by this spirit of his mouth, and this brightness of his coming: Therefore let all wildom, pride, and power of fleft, vail it felf to this excellent glory; for certainly its that which must be accomplished in these later times. The day of the Lord of boalts shall be upon every one that is lifted up, and upon every one that is groud, and lofty, and he shall be brought low: Every proud thing within the Saints, and every proud and lifted up person among them; Upon all the Cedars of Lebanon, that are high and lifted up, and upon all the Oaks of Bashan, be they as tail as Cedars, as strong as Oaks, yet the day of the Lord will be upon them, and upon every high mountain, and upon all the hils that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarfh fh, and upon every pleasant picture; and the loftinels of man shall be bowed down, and the haughtiness of man shall be made low, and the Lord alone shall be exalted in that day, Ifa. 2. The day of the Lords power will be upon all the wildom, pride, power, confidence, comfort, and beauty of flesh, and then the Lord alone shall be exalted in that day; this is the day of the Lords power, we will tejoyce and be glad in it, this will minister true occasion of joy to Saints, when they can fay and fing this long, The Lord God omnipo. tent reigneth. And thus this powerful law in the spirit will appear in the subjecting all powers below, or contrary to it, unto it felf, when all created powers whatfoever below this omnipotency, shall acknowledge, That thou Lord God Almighty art worthy to receive glory,

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mad bonour, and majely, for thou only art worthy. Thus shall this power cause all other powers to bend the knee unto it, to submit and fall down before it. Learn therefore to wait upon this powerful law to accomplish all your works for you, both within you and without you, to bring down all your fleshly enemies, and then in conclusion, shall you be able to see and say, that through the help of your God you have gone through an hoast, by the help of your God you have

leaped over the wall,

5. The power of this Covenant and Law in the spirit appears, in that it upholds those in whom it is from falling; it endangers the foul to God; the power of standing or falling is not lest to the creature, but the power of God is become the Christians power to u >. hold him : We preach christ, the wifdom of God, and the power of God, 1 Cor. 1.24. Not only wildom and power to convert, but to uphold and keep up the foul with the Almighty shence this Covenant is called an everlasting Covenant, Jer. 32.40. And, faith the Lord, I will not turn from them to do them good, but I will put my fear in their hearts, and they shall not depart from me; this is the power of this spiritual law it keeps fouls perpetually with it felf; fo that as the Fathers love is an everlafting love, so he makes with his people an everlasting Covenant, that so their fouls might live everlaftingly in his everlafting love. In a word, its this law of power which bath undertaken the effecting of all the Saints work both within them and for them, to carry them through temptations, and trials, and all oppositions both within and without, until they come to be compleated in that Kingdom, 16.41.8, 9,10. But thou Ifrael art my fervant, Jacob whom I have chosen, the feed of Abraham my friend: Believers are the Ifract of God, the spiritual feed of Abraham, Gal. 3. last. verf. 9. You whom I have taken from the ends of the earth, and called thee from the chief men thereof, and faid unto thee, thou art my servant, I have chosen thee and not cast thee off; Fear them not, for I am with thee; be not dismay d, for I am thy God; I will frengthen thee, yea, I will help thee, yea I will uphold thee with the right hand of my righteousness: A bleffed word being spoken in the spirits of Gods Israel: how will this raise souls above themfelves; work them to a dependency upon him who is higher then themselves? When the Lord speaks this word with power; Fear not, I am thy God, I will uphold thee, I will help thee, &c. What need fuch a foul fear temptations, tryals, enemies? This is that rock upon which Christ buildeth his Church, and the gates of Hell shall not prevail against it: A word of comfort for the weak Saints, they are not left to themselves to stand or fall at their own power, but they are carryed along in the everlasting arms of the Almighey 3

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He carryeth his Lambs in his bosome, he will not lose one of his little ones, but will raise them up at the last day : See Isaiab 43.1, 2,3. But now thus faith the Lord , that created thee, O Jacob , and he that formed thee, O Israel, Fear not; for I have redeemed thee, I have called thee by my name, how art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shal not over flow thee; when thou walkest through the fire, thou shalt not be burnt; newher shall the flame kindle upon thee; for I am the Lord thy God, the boly One of Ifrael, thy Saviour. This is made good in the spiritual Israel of God, he undertakes for them, his power and ftrength is to become theirs, he will help them and uphold them, and carry them through fiery temptations and tryals, through flouds of afflictions and tribulations : and thus through many a fiery tryal will he carry them to the Kingdom. Oh therefore look to Jesus, The Author and finisher of your faith; look to him who is your Covenant, and works all for you, and all in you; it is his word to you, and likewise in you, Look to me, and be ye saved all the ends of the earth, for I am God, and there is none elfe, Isaiah 45. 22. There is no power below or besides God able to save you, able to uphold and keep you, but he alone is able to keep that which is committed unto him until that day 3 and his power is made manifest in his Saints.

6. The power of this Covenant this law in the spirit enables to do what it commands; it is not only a law of light, enlightening the mind, giving understanding to the simple, but it carries on the foul in ading sucable to the light communicated : hence it is the Apostle could fay, I can do all things through Christ frengthening me: And Christ, without me you can do nothing' It is he that worketh both to will and to do of his good plaafure; I work, faith the Apostle, yet not I, but his grace in me, I Cor. 15 10. I live, yet not I, but Christ lives in me, Gal. 2.20. His power it is in you, that destroys corruption and flesh; he it is in you that works you up to a futable acting and walking with himfelf : I, faith the Apostle, am dead to the law, that I might leve unto God, Gal. z 19. Through the power of this law in the Spirit am I dead to the law in the flesh, that to in the same power I might live unto God: Thus Saints live in the power of this law, act to God in the light and power of God : an excellent thing to be known of Saints, where the power, the life of their lives lieth, Because i live, ye shall live also: Thus is Christ, who is the Covenant, become not onely the wildom of God, but the power of God in every one that believes : Thus this law in the spirit transcends all other laws besides it self : the Law and Covenant of Miles commanded, but gave no power to obey : hence It is the Lord complains, Jer. 3. That they had broken the Covenant, though be was a busband unto them; but the is he time, a Covenant not

to be broken, because it effects what it commands. The Law of Moses is called a weak Law, Rom. 8.3. For what the Law could not do in that it was weak through the flesh &c. This is a law of power, it doth that which the Covenant in the letter could not; that was a Covenant that could not give life, this is a law of life, a law of power in the spirits of Christians.

CHAP, X.

The power of the Law in the flesh.

As this Law, this Covenant in the spirit is a law of power, so there is a powerful law in the flesh likewise, though this law in the spirit over-powers it, and subjects it to it self, where it is manifest in power.

This law of power in the flesh may be considered, either as it is

more grofs, or more refined.

of natural men into a conformity unto it self; it carries on the natural man to a all manner of unrighteousness, and that with greediness: insomuch that they think strange of those who run not with them to the same excess of riot; thus it operates in natu-

ral men.

But a. This same law of the flesh works with much power many times even in the spirits of Christians; this law of the flesh rebelleth against the law of the minde, and leadeth captive to the law of sin in the members; how can Saints experience this truth? Many times though the inner man be upright. and as they are born of God, they sin not, yet what temptations, what workings of sl. sh appears within them? which occasions blackness and darkness many times, the appearance of sless in a way of power, which seems to stop the current of the souls present communion, and leaves it under a waiting condition for deliverance.

Quest. Is this law in the flesh too strong and powerful for that in the spirit, when it seems thus to prevail in its rebelling against that holy law?

Answ. Its not too strong for it, but wildom gives way to this rebelling law, that it may act its part, that so the soul may see it self what it is by nature, and so may the more prize grace, and the more earnestly wait for a deliverance, and likewise for the keeping of the soul in an humble, waiting dependency upon this Almighty power; therefore he sends a prick in the sleth, the messenger of Satan to bustet, less there should be an exaltation above measure, as experience teach-

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eth us, that flesh is ready to take advantage, and that from spiritual

discoveries.

2. This law in the flesh worketh in a more refined and pure, though in a more deceivable way; not only in working fouls with violence and greedinels in a way of fin, but likewife work fouls, when they come to fee their fin, into a fleshly righteousties; so that the foul being ignorant of the righteousness of God, it goes about to establish its own righteousness, Rom, 10, 3. And so it works the soul into a fleshly boatting, and a fleshly glorying in fleshly and carnal excellencies, and that with as much violence as into a way of fin and prophannels, unless the power of this spiritual law prevent; then its true, the foul is content with joy to fuffer the lofs of all, and to account all things but dung and dross that it may win Christ, and be found in him; then its content not only to fuffer the lofs of this law in the fielh in the groffer confideration, but in the most refined confideration; then it can fay, what things were gain to me, those I counted tofs for the excellency of the knowledge of Christ Jesus my Lord, &c.

CHAP. XI.

The g'ory of this law in the Spirit.

This Covenant in the spirit is a glorious Covenant; when Christ comes, he comes with power and much glory; this law rules in that Kingdom, where there is power and much glory. The glory of this Covenant appears not onely in all those forementioned particulars, as its a law of light, liberty, righteousness, holiness, power, &cc. which must needs produce much glory where all those excellencies met together in one soul, and all are glorious, glorious light, and liberty, and righteousness, and holiness, and power, it must needs be glorious, when made partaker of the light, liberty, righteousness, holiness, power and glory of the glorious God.

Belides this, for illustrating of this glorious law, I might minde

how it,

t. Interests the soul, in whom it is, into a near relation to the Father, not onely of Son, and of Heir, but likewse the relation of Wife, of Spouse, and so is marryed to the Almighty eternally; this is a name better then that of Sons and Daughters.

2. This glorious law makes forth many glorious discoveries and revelations in the hearts of Christians, Such as eye hath not feen, ear bath not heard, neither leath it entred into the heart of many

conceive those things that he hath prepared for them that love him, but he hath revealed it to, or in us by his spirit, 1 Cor. 2.9.10. O those sweet discoveries God oft makes in the spirits of his, that they can say sweetly to their souls after a black and dark day, Return to thy rest. 2 my soul, for the Lord hath dealt bountifully with thee; Thus are they let see into that glorious mystery of Love which paseeth Knowledge.

3. As it discovers glory, so it works a glorious mind, a desire in the mind to be compleated in this glory; not out of self-love (as most do desire heaven that they might avoid hell) but for glories sake its self it beholds its beauty, its sweetness, its purity, its perfection, and so the soul is overcome with it; nothing in the world is to be compared to it; and hence it is that Saints have such noble heroike spirits, looking above, slighting all things below as nothing, all riches and creature-excellencies and glories is but grass, but dross unto it; this is the nature of this glorious law, it fills the soul with so much glory where it is, that the desire is taken up with it, because it out-glories all other

glories in the world besides.

4. As it is an out-glorying glory, and so draws the defire of the minde unto it; so it is likewise a transforming, changing glory, it neyer leaves fouls in whom it is, til it compleats them in all the glory fet before them, it works up fouls more and more to it felf, until it hath perfected them in the glory of the Father ; well done good and faithful fervant, enter thou into the joy of thy master : Hence it was Paul being possest with this truth, expecting this compleating in glory, presses on to the mark of the price of the high calling fet before him; and was able to fay, I have fought a good fight, I have finished my course, I have kept the faith from henceforth is laid up for me a crown of glory, which the Lord the righteous Judge hath laid up for me, and not for me onely, but for all those who look for his appearing. O therefore my dear brethren, in themnity of this spirit, look and wait for this day of God, the glorious appearing of the great God, because when he shall appear, you shall appear with him in glory, and you never enjoy the end of your falth, untill you come into the perfection of this glorious salvation,

CHAP. XII.

The law in the Spirit a law of Peace.

There is a falle and fleshly joy and glory likewise which arises from the law in the flesh; and that either,

1. When creatures glorie in fin and prophanenels, and ungodli-

nels; fuch a glorying is not good, it will prove their thame.

Or 2. When men glory in the world, in their profits, pleasures,

and honors; this glorying likewife is after the fleth.

Or else 3. When men glory in external priviledges, as they call them, although they are indeed but delusions, as Ordinances, Forms, Performances, &c. This likewise is but a stelly glorying, and that which Christ forecold, Matth. 7. 22. Luke 13.26, 27. and the Apostle

rejected, Phil. 2.

Or elfe 4. When men are gotten into fuch a notion as that now all is good; every work of the flesh, and deed of darkness is now justifiable, and they glory in it; why all these are but fieshly gloryings: And to fuch I fay, Glory not, lye not against the teach, for a day is coming when all flesh shall vail it self unto this excellent glory, and all other glory shall perish as grass, as dung upon the earth, and if mercy prevent not, all these gloryings will prove your shame, Because you have rejoyced in lying vanities, you have made lyes your refuge, and covered your selves under falshood. And to you I say, who have tafted how gratious, how pure, how glorious the Lord is; Let not the wife man glory in his wifdom, nor the rich man in his riches, nor the Arong man in bus frength; but let him that glorieth glory in this, that he knows the Lord : and his interest in him ; That the Lord is his portion, his relation to him, that he is his fon. his delight, that he is heir with Christ to the same inheritance, to the same glory; and this is a glory will cut-glory all fleshly gloryings, in which men of the earth are taken up withal.

Or else 5. When this man of Sin gets higher in filling the fancy with high apprehensions, and glorious imagninations, and seeming revelations to amazement in the creatures apprehension, that it thinks certainly its the glorious God; but the trial is, it ends all in sless, fils the soul with pride and self-exaltations, and is but like unto new wine put into old bottles, that burst them all to pieces, and by this means the evil one takes an advantage to blow them up root and branch, and so to put an end to that which seemed to be in them; whereas the discoveries of the spiritual law makes souls in whom it is, the more humble, the more spiritual, the more conformable to it self: and the

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mese this glorious law appears, the more it changes the foul into its own grory, the more is fieth and fleshly exaltations subdued.

CHAP, XIII.

It is likewise a Law of Peace,

She add two or three particulars further in the discovery of this

I Covenant in the spirit : And,

First, Its a Covenant, a Law of Peace: Its not onely a law of grace and love, but its likewise a law of peace : hence its called in Scripture, a Covenant of peace, Ezek. 37 26. Moveover I will make a covenant of peace with them, and it hall be an everlasting covenant, oc. This everlafting Covenant of grace, is a Covenant of peace in, the spirits of Saints, he is our peace, who hath broken down that middle wall of partition between us, &c. Ephel. 2. 14. This Covenant of

peace may be confidered, either,

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1; As it works the foul into a peace and unity with the Father, that now the foul who was once afar off, is made neer through the blood of this Covenant, and to being juffified by faith, we have peace nith God through our Lord Jesus Christ: and the Kingdom of God within the Saints is a kingdom of righteousness, peace and joy. This is that the Apostle so often minds in his Epistles, Grace, mercy and peace from God our Father, and from our Lord Jefus Christ. This is that peace of God which paffeth all understanding, of nature and flesh; this is 0 that peace which produceth joy which is unspeakable and full of glory: Now the foul being in a Covenant of peace, can go boldly to the Throne of Grace, there to have communion and fellowship with the God and Father of peace, being made through grace a fon of cace.

2. This law of peace works the foul into a peace with all creatures, offeffeth it with a disposition of peace and love : He is now at enmity with none, ready to do good to all, to pray for enemies, and those the oppose themselves, being possest with that law in the spirit, which pure, peaceable, gentle, easie to be entreated, full of mercy and pod fruits, James 3.17, 18 without partiality, without hypocrifie, and the fruit of righteoulnels is fown in peace, in them who love tace: This disposition is planted in them, as much as in them leth, to live peaceable with all men. Thus are Saints not onely a cople of grace, but a people of peace; the fruit of righteoulness beog fown in peace in them ; they recompence not evil for evil, but ocome evil with goodness.

This law of peace affords peace & quietness to the soul in all con-

dicions,

ditions, under all trials and temptations, when others hearts shall fail them for fear; and for looking after those things which shall come upon the face of the earth. They shall lift up their heads with joy, being possess with peace, knowing that their redemption and deliverance draweth near. Thus are saints quieted in their spirits through this spirit of peace, Isai. 32, 17, 18, 19. And the work of righteousness shall be peace, and the effect of righteousness shall be quietness, and assurance for every And my people shall dwell in peaceable habitations, and in sure dwell lings, and in quiet resting places; when it shall bail, coming down upon the forrest, and the City shill be low, in a low place. Here is a glorious Covenant of peace and quiet, and this shall be effected when the spirit is powred forth, verf, 15. which will produce such sweetness, galer and peace in Christians, and that when the City is low, in a low place, and hail comes down upon the forrest, that is, earthly creatures and hypocrites shall be filled with trouble, perplexity, and amazement, then shall Saints live in reft, and quiet peace shall come, they shall rest secure, nothing shall make them afraid is Blessed are they which low befide all waters in this water of life, whose effect will be in fuch a foul quietness and peace for ever.

CHAP. XIV.

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2. This law in the spirit, as its a law of peace, so its likewise a law of love, its the royal law of love, love being the great committed, the ancient command, commanded not onely in the letter, but in the spirit likewise: where this law is in power, this is manifest, first to God, God being love, draws love from souls: its true, he works it first in them, and then being possess with love, they cannot but love; We love God because he loved us first, and this love being shed abroad in the heart, by this spirit we love him, we love him most, we love him best; he hath the heart, the soul, and its married to him; all other lovers being rejected in comparison of him.

Whom the image of God, holine's and true righteousness appears; take this as an undoubted truth, That where the love God is shed abroad by the spirit, there will be a sweet harmony in those souls, a fin sweet agreement; Love as brethren, being all sons related to one spirit Father, all possess to one spirit, which is a spirit of unity, all sense two one inheritance, to one Crown, to one Kingdom; all madeparts.

taker of the fame divine nature, which is love : there is no one thing wherein the visitility of a Saint more appears then in love; for love is of God, and every one who loveth is born of God, and knoweth God: be that loveth not, thoweth not God, for God is love, I Joh. 4. 7,8. and he that loveth nuthis brother, neither knoweth nor loveth God.

3. This spirit of love produceth love in Saints to all : it makes those la whom it is like unto their Father, who is good unto all, and his tender mercy is over all his works; as much as in them lieth, they do good to all especially to those who are of the houshold of faith. In a word , this follie takes away that felfish disposition of nature in feeking it felf, and caufeth the foul in whom it is not to feek alone its own but others good; it works out that peeviff, perverfe and envious differention, and fils the foul with the spirit of love, and that not feigued in hew, but in deed and in truth, ready with a teal minde at all tanes to do good to any man, to any creature that is capable of tensiving good. Thus (my dear Friends) as God is love, he those who dwel in tool, dwel in love; and its from the flesh, and sot from the spirit those divisions, backbitings, and reproachings flow, who call themselves by the name of Christians. This I must tell you, that where the foul is wifleft with love and grace from the Father, it produceth love and grace surable to such an injoyments for grace and love in God being fled abroad in us, works grace and love in us, love to God, to Saints, to all men; and he that hath not this grace, this love in him; how dwelleth the love of God in him ?

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CHAP. X.V.

Its a Law of Edification.

This law in the spirit, its likewise a law of edification : it an-I fwers that exhortation of the Apostle, Let all things be done to dification: It is this law of grace which seasons the soul with grace, of and the words and communications with falt, that it may minister grace to the hearers; have falt in your felves, and have peace one s if with another. In a word, it delivers fouls from earthliness, vanity ars; and folly, from carnal and unprofitable discourses; and that word of hed Christ is made good in them, Job. 7. 38. He that believeth in me out is, 2 of his belly shall flow rivers of living maters. And this he spake of the one pirit, that he would give, and this spirit giveth several gifts, worketh seins everal operations, but its given to every one to profit withal.

How might this discover then first the steshliness of those who pre-

pretend to be Christians, and yet manifest nothing but flesh, vanity and unprofitableness in their discourses and communications, full

of earth and flesh, but empty of heavenliness and spirit.

2. This discovers the fleshliness of those, pretending such Christianity, yet delight in vanity, I had almost faid, flight, it not forn any spiritual or heavenly communication, which tends to edification: and indeed this law of love and edification is much wanting; And therefore my exhortation to all you who have cafted how gracious the Lord is, is, to wait upon him for a more full pouring forth of this spirit of peace, love and edification, that so you may declare your Selves to be a people of peace and love; that you may become a bleffing, a comfort each to other; that the peace and love of God thining in you, and through you, may so conform you to it felf, and To gather you up lato its own nature , that you may thine forth as a people poffest indeed with love, that is, may be made known to all men, that you are indeed the children of a heavenly Father, not of this world, being born from above, not of mortal, but of immortal feed, which shall endure for ever; so shall you be to the praise of the glory of his grace, who bath called you to an immertal crown, an eter. nal hingdom and glory which never fall have an end.

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EPISTLE TO ALL THE SAINTS.

Is contained a brief Answer unto several proposals of weight and concernment.

A brief Discourse and Discovery of Gods dwelling in Saints, and of Saints dwelling in God.

Tending to satisfaction and consolation.

VV ritten by Tho. Collier.

He that is born of God, knoweth God, and dwelleth in God, and God in him.

LONDON,

Printed for Giles Calvert, and are to be fold at the Sign of the Black spread-Eagle at the West end of Pauls, 1651.

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A Copy of the Letter.

SIR,

I love remembred unto you, hoping that you are in good health. Sir, I desire you would take so much pains as to enquire where M. Collier lives, and if you can with

conveniency, to go to him; and to enquire of his

judgement concerning as followeth:

1. What may be the effects of the work of the Spirit? Or how a man may know it? Or whether he know any that do enjoy the Spirit in a full measure? Or what administration we are under? Or what the the man of Sin is, and whether he be not within us or no? And what he conceives of Revel. 9. to the 10. verse? As likewise of Revel. 19.10. And what course he conceives to be safe for a man unsatisfied in his condition and finding little comfort?

Sir, these, and what more you can think on for your own and others good, I pray you enquire; and as for all other things my brother hath written unto you, and I pray you to be careful of your carriage towards the world, and take beed of offence, as far as the Lord shall inable you, and let conscience be a guide; and take notice of its working; and so I rest, desiring the Lord may be your guide, who is the Author and finisher of your faith.

Yours in the Lord

R. S.



An Answer to this Letter.

SIR,



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Our Letter being by your Friend commended unto me, earnestly desiring some answer from me to your proposals; I then having no opportunity to answer, either his or your desires: yet since, upon perusal thereof, I have written a brief answer, as a discovery of my understanding in those things by you propounded, and parely because I have not seen your Friend since, by whom I might have conveyed its

to you, being ignorant of the place where you live; and partly, because some of the things by you propounded, are considerable as to
others as well as you; and that which is spoken concerning it, may
prove useful to others besides your self: I have therefore presented
it to the publike view, that so you snight likewise, by that means come
to the sight of it. And although you enquire, and I answer, yet I
rust, that both you so enquire, and I so answer, as that we know it's
the Lord's work to teach, inform, and satisfie us both.

The things you quæry, are reduced to these heads.

1. What are the effects of the Spirits working.

2. How a man may know it.

3. If any enjoy it in a full measure, 4. What Ministration we are under.

5. What the man of Sin is.

6. Where he is.

7. What I understand out of Rev 9 to the 10. and Chap. 19. 10.

8. And Finally, What course a soul may take that finds little comfort in his condition.

First, What are the effects of the Spirits working. That the Spirit workers all in and for the Saints, is to you, I perceive, unquestiona-

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ble:

ble: The effects of the Spirits working are sutable to it self, excelcellent and glorious; the spirit is a spirit of light, life, liberty, holivness, power and glory; and where he manifests himself, those effects are produced. The purpose of the Father was to work the sons of men, the Elect, his beloved, into a holy conformity to himself; and this conformity being effected, or according to the measure of perfection, is the effect of the spirits working: The spirits work is, To convince the world of sin, of righteousness, and of judgement. A soul truly made sensible of the evil of sin, of righteousness, viz of the righteousness of God in Christ, of its own untighteousness, being unsatisfied till it be made one in and with the righteousness of Jesus Christ; Of judgement, that the Prince of this world, Satan, slesh, sin, and all things below and opposite to the Son of righteousness, must be judged: This is a work of the Spirit in man, and the effecting of it, as to mans experience, is the fruit or effect of that work.

Or, in more particular; the eff & of the fokits working.

both as imputed to the foul as its justification from the guilt of fin, and as imported; the foul to be filled, cleathed and covered with the in-dwelling prefence of Christ, that spirit of life, which is that law of the spirit written in the heart, by which the soul comes by degrees, to an universal conformity to the Lord of glory; the soul is set a hungring and thirsting after the righteousness of Christ, and after a conformity to him; a blessed work and fruit of the spirits working.

2. The effect of the spirits working, in fealing up the affurance of grace and love, interesting the foul in the fure mercies of David ; Its peace, and joy, joy un feakable, and full of glory. This is an undoubted truth, that when once the foul comes to be interested in the Fathers love, being entred into the everlasting kingdom of our Lord and Sa. viour Jesus Christ is now fleeps sweetly and securely in the bosome of love, having tafted how good the Lord is. See I/a. 32. from ver. 14. to the end; there is the beginning work, when a foul is left for faken to its own apprehension; there is the pouring down of the spirit, verf. 15 The effects follow in divers particulars; but to the truth in hand ver. 16. Righteoufness shall dwell in the defart, viz in the desart soul of man man being made partaker of the righteoufness of God in Chris; And ver. 17. The work or effect of righteousness shall be quietness and affurace for ever. This is the effect of the Spirits working; this is the Kingdom of God, and the law of that Kingdom, righteousness, peace and joy, quietness and affurance for ever; And ver. 18. My people shall dwell in the Tobervacle of peace, and in sure dwellings, and in lafe refting places. Queft,

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Quest. But may not Christians after they have tasted of the Lords goodness, and after they have partaked both of the work and witness of the spirit, and being set down in those quiet and peaceable resting places,

be yet again tempted, and come under darkness and trouble?

Answ. To me its without question, that all, not only men, but Saints, are at the disposing of the Almighty, and he exerciseth his people variously, according to his good pleasure, sometimes raising up to Heauen, perhaps to the third Heaven, that they may behold his excellency, and his glory; that they may see and hear things unutterable; and sometimes lets them down again as low as hell, that so they may see the rock and pit whence they are hewen and digged; lets loose a prick in the sless, a messenger of Satan to busset, that so the creature may be kept low in it self, living in a dependancy upon, and admitation of grace and love: therefore let your souls learn in this condition, to trust in the Lord, and stay upon your God; to wait upon the Lord, who hideth his face from the house of 1st act, and to look for him: It was the condition of Christ, My God, my God.

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.3. The effect of the spirits working, in producing of holinels, spiritual mindedness, living above, dwelling on high, having our conversation in Heaven, an universal conformity both within and without to the Lord Jesus: This is the effect of the spirits working; the foul is become dead indeed to fin, felf, Satan, but alive to God, through Jesus Christ; the body is dead because of sin; it lees all flethly actings, be it never so seemingly pure and good, to be but fin, and so becomes dead unto them : but the spirit is life, or lives, because of, or in the righteous God by the power of Christ living in them; Because I live, ye shall live also. In a word, here is a death to fin, and a life to God, through Jesus Christ; I am crucifi d with christ; nevertheless I live; yet not I, but Christ lives in me, and I in hun, and to him. And thus here is a spiritual conformity to the Lord, both in the inward and outward man; believe it, this is a truth, and will hold an everlafting truth, when all fancies and falle imaginations to the contrary shall fall and perish & Holine's becomes the House of the Lord for ever: That is, the spirits of Christians; And let God be holy, let God be true, and every man a lyar : See I Cor. 6. 8 9.

4. The effect of the spirits working in the hearts of his people, is,

in the abasing of self, and flesh, and in the exalting of God.

First, the abasing of self and flesh, where the Lord works savingly, this is effected: A true discovery of the Almighties power, holiness, goodness, love, laieth the creature low; Behold, saith Job, I have beard of thee by the hearing of the ear, but now mine eye hath seen thee,

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therefore

herefore I abhor my felf, and repent in dust and ashes. And Isaiah, we is me, I am undone, because I am a man of polluted lips, &c. for mine eye bath feen the King, even the Lord of Hoalts: This is an effect of the spirits working in souls made partakers of the love of God, to loath themselves, to abase flesh, and all fleshly glory, All flesh is grass, and the glory of it as the flower of the field: The spirit of God stains all fieldly glory, contrary to that high notion in the minds of some, that they are God, &c. This is that Antichrist in the highest notion, that mystery of iniquity which sits in the feat of God, and saith, that be is God: This was the condemnation of the Devil, pride; and this was the temperation and fall of the root, and first Parents, he knoweth that you shall be as Gods: And this is the pride and condemnation of some, who dare assume that title and power to themselves; although poor, weak, filly, deluded creatures, they can do no more then a dumb and dead Idol, unless it be to bely and deny the Lord that made them. But on the contrary, where the spirits work is manifest, there flest is abased.

And Secondly, God alone is exalted, not themselves, but the invisible God, the Creatour of the world, even that living power which gives life and being to the whole Creation; he is now exalted, admired in the spirits of those who believe, as he in whom they live, move and have their being; that as all things are of him, in him, and through him, so now with Christians all things return to him: This is the work of God in the spirits of Christians, the laying low of flesh, and the exaltation of himself, and the Lord alone shall be exalted on that day, Isa. 2. 11. And this is the song and tone of Saints, Rev. 19. Salvation, and honour, and power, and glory unto the Lord our God, Hallelujab, the Lord God Omnipotent reigneth, let us be glad,

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and rejoyce, and give honour to him, &c.

5. And Finally, The fruits and effects of the spirit are manifest, Gal. 5. 22. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c. these are the excellent fruits and effects of the spirits working in the sons and daughters of Zion, a little to mind the particulars; for God speaks and effects the same with power, according to the measure of his working in the hearts of all his people: Love is a fruit of the spirit, and the truth is, that a man in no one thing holds forth the image and glory of God, more then in love: God is love, and he that dwels in love, dwels in God, God manifests love to all, he is good to all, and his tender mercy is over all his works; and this is a fruit of the spirits working in Saints, begetting love, love to all, Doing good to all, especially to the boushold of faith. And such is the excellency of this love of God shed abroad in the hearts

hearts of believers by the spirit, that well might the Scripture fay, That Love is the fulfilling of the Law : For he that loves, follows God, walks with God, honours God; the power and strength of love compels fouls in whom it is, to act furable to the God of love; and the want of this is the grand cause of these many miscarriages amongst those who pretend to, and talk much of Religion and the Spirit; Joy. vir. joy in God, the foul now fees God to be its portion, and enjoys God as its fulness in every condition; it can joy in God under all dispensations, afflictions, tribulations, &c. Peace, peace with God, peace with men, the fruit of the spirit being peace in those who know and love peace, long-fuffering, gentleness, goodness, faith, not eafily provoked, not foon moved, it beareth all things, it endureth all things; passion and peevishness of the spirit, a work and fruit of the flesh is by the spirit discovered and destroyed; gentlenels and goodness towards all men, and faith and affiance in God resting upon him, as being fet upon that rock which is higher then it felf; meekness and lowliness of spirit, not being puffed up with pride and selfishness, not only being content, but rejoycing to see God exalted, and himself abased, being filled with temperance within and without; temperate in the inner man, not being furfeiting, or drunken with pride and self-conceitedness; temperate in its enjoyment of God; fober and moderate, not being hurried up and down in fancies and toyes, but waiting upon the Lord with a temperate, fober and effablished spirit; temperate in the outward man, in meats, drink and apparel, in the use of creatures, recreations, relations, every thing, so as may tend to the honour of God, and the better fitting of the Crea. ture to walk with God, and to hold communion with him. Thus have I briefly given you a tast of the spirits work in the hearts of the children of light, under as few heads and particulars at I could 3 and that too, according to mine own experience in this particular; the Spirit of God, which is God; for the Lord is that Spirit; and he who worships this God, must worship him in spirit; he is a spirit of light, life, holiness, liberty, &c. and he begets light, life, holiness and liberty in his people surable to himself : Where the Spirit of the Lord is, there is liberty from fin, not to fin, &c.

Your fecond query is, How a man may know if he have this spin

rit : I answer,

First, From the light of the same spirit.

Secondly, From the testimony of the same spirit.
Thirdly, From the workings of the same spirit.

I. From the light of the same spirit; God is light, and in him there is no darkness at all, and in his light it is we see light: How do we see

and know the Sun, but by the light of the fame Sun? fo we feethe fpirit in the light of the spirit, light being sown for the righteons, and gladness for the upright in heart: Only thus much they note, that God doth nor only thine forth as a light in us, but he likewife gives us fpiritual eyes to fee him, and to behold him; the foul comes in the light of God to fee and know God from all other fancies and things, with which many are deluded at; now fees him to be an invisible, boly, pure, powerfull, perfect and wife Jehovah's it now fees him to be he to whom all power, homage and honour belongs; irfees him to be he who is the first and the last, who is the fulness and farisfaction, who is all and in all to the foul; it now can fee and lay, That man lives not by bread only, but by every word that cometh one of the mouth of God, &c. And it now from this fight of him in his own light, fals down before him; crying, Holy, holy, holy Lord God Almighty, Heaven and Earth are full of thy glory's and gives all honour and glory unto him; because thou only O Lord arti holy, thou only O Lord art worthy, &c.

2. Christians may know they have the spirit from the testimony of the same spirit; the Spirit of God being not only a discovering, but likewise a witnessing, a feeling spirit; it testifieth the truth of God, the folly and falleness of man; it seals up unto the soul the free, sull and everlashing love of the Father; He that believeth buth the witness in himself; and in whom believing, ye wire sealed with the holy spirit of promise; Its that spirit by which ye are sealed up untill the day of redemption; that is, it gives in affurance of love; and of a perfect redemption and deliverance from the whole body and binden of sin; and in this affurance, and scaling testimony of the spirit it is, that souls who enjoy it; wait with patience and comfort for the accomplishment of their deliverance. They know by this test imony. That when Christ who is their life shall appear, they shall appear with

bin in glory, and hall be as he is; &cc.

3. Christians know they have the spirit, from the operations of the same spirit; the workings of the same spirit being strable to it selfs they now in the light of the spirit, which is full of clearness purity and power, are able to discern between the workings of the stell, and of the spirit. As the works of the stell are manifest, Gal. 3. 19. In are the works of the spirit likewise; they do not, like carnall men, thypocrites and Apostates, call evill good, and good evil, put light for darkness, and darkness for light; but by the working of the spirit in the discovering and destroying sin and stell, judging and executing the works and powers of darkness, in conforming the soul more and more to Christ, silling it more and more with the light

and life of God, holineis, righteouineis, love, meekneis, patience, &c. evidently demonstrates it felf unto the foul in whom it is, I mind not when men ftrive by fuch and fuch actings, to be holy and righte. ous, yet cannot atrain it, but ftill ftrive against the ftream : But when the holy Spirit becomes that law of light, life and power within and naturally effects those sweet and spiritual works in which the soul is fweetly carried up, dwelling on high, having communion with God in its prayer, praifes, and all its spiritual actings; Nay further, the foul free bod to be the life of its life in all externals, and in a measure, enjoys God in all external mercies. I shall cease to speak any further to this particular, having mentioned the spirits working more at large in the first particular, (viz.) the effects of the fpirits working leaving this to your confideration as an undoubted truth, that the spirit of God is to be known in his light, in his reftimony, in his workings, where he manifelts himself in love and in power.

Object- Its said 1 Cor. 12. That there are divers operations by the same spirit; may not the spirit operate different wayes in the sons of men? and may not he act that in some, which is by others looked upon as

fin, and the works of darkness?

Anfw. Its true, that the spirit of God operates diversly in his people, and in the world too, but he never works men into a way and course of sin, and sulfilling the lusts of the slesh; that is the work of the spirit of darkness and the Divel, for all sin is of the Divel, and the works of the slesh are manifest; Gal. 5. 19, 20. And so are the works of the spirit too, vers. 22, and therefore for men to pretend the light and liberty of the spirit to sulfill the lusts of the slesh, is a delusion, and a denying and belying of the Lord; and herein they declare themselves to be the servants of sin and Satan; for his servants ye are to whom you obey, whether it he of sin unto death, or of obedience unto righteousness.

Object. Your third query is, whether any enjoy this spirit in a full

measure ?

I Answer, and in this I shall be very brief, for I must speak mine own experience and no farther: first, that I know not any that infuses the spirit in so full a measure as is expected; for mine own particular I write for that fulness, to see death swallowed up of life, and slesh swallowed up by the spirit; I write for that resurrection from the dead (to wit) the redemption of the body, if I might by any means attain, not that I am already perfect, or have already attained, but I press forwards towards the work, running for that prize; and if I should speak of others, I know some say they have attained

it, but I judge them not, yet I know none that have attained : first mine own experience; secondly, its not clear to me that any shall come to the perfection of that attainment till this outward man be laid down, there being such a conjunction between this flesh and the old man within, that the one, viz. that within receives not his period, till that without returns to its first being, but the new man is growing up unto perfection: secondly, there being such a glorious spiritual excellency in the inner man renewed, changed, &c. and fuch a vast disproportion between flesh and spirit, as if the soul were perfectly compleated in him (as to manifestation) the whole glory and fulness of the invisible God shed abroad in the heart; there could be no more abiding in this body, nor making use of these fleshly relations, creatures, societies, &c. therefore while God acts us as men in this world, though ruling within us by his spirit, Saints are like to be waiting for that fulnels and pressing forward after that redemption.

3. I observe by experience, that for the most part, persons who pretend highest to this fulness, declare themselves by their actings to be lowest in the slesh; too sad experience proves the truth of this, though I would not in any case prevent souls from looking for, and hasting to this day of God: yet my desire is that Saints might not be mistaken with fancies and vain imaginations instead of truth and substance; and that he that thinketh he standeth, may take heed lest

he fall; for I must judge the tree by his fruits.

4. I do not find in Scripture any Saints assuming this perfection to themselvess though there is a perfection in parts, in truth, yet not for measure; not saith Paul, as if I were already perfect, or bad already attained, but I press sorward, if by any means I might attain; and truly its better to be of a lowly spirit with the humble (for there God dwels, and them he teaches) then to divide the spoil with the proud.

Yet fifthly I must minde you of these five things: first, that Saints are in a growing posture, and the measure of the spirits manifestation in changing the soul into its own glory, is of an increasing nature, and the work of God in his people is never perfected untill they are

fully compleated in his own likeness, 1 Cor. 3. 18.

That as this work of God goes on in them, they increase with the increase of God, grow up into a holy and spiritual comformity unto God, and rejoycing in God; as the spirit increaseth, so slesh decreaseth: He, saith John concerning Christ, must increase, but I must decrease; the increase of Christ will be the decrease of creatures.

3. That God is at present working his people, and will, without

all question, work them up into higher light, enjoyment and conformity to himself, and communion with himself then formerly; he is making known more abundantly what that Law in the spirit is, that so they may with joy draw water out of the wels of salvation, that so they may be filled with more spiritual love and joy, because great is the boly One of Israel in the midst of them.

4. That it is proper to Saints to press forwards after perfection, after this full enjoyment of, and conformity to this God of grace, this spirit of love and peace; and the truth is, that Christians who know any thing of God experimentally, can press forward after nothing

but perfection-

Yet in the last place, where there is this growing up in Christ, this encrease of the manifestation of the Spirit, there is an encrease of humility, love, goodness, heavenly and universal conforming to the Spirit of truth, both in the inner and outward man, &c.

Your fourth Question is, What ministration we are under?

Anjw. r. Christians are under the ministration of the Spirit; It is true, That Saints were ever under this ministration, though in a more remote way, being held under bondage, in external Ordinances and performances, but God by degrees carrieth along his work higher and higher in the more clear manifestation of himself; and as he encreaseth in his people, so shesh and forms decreaseth; so that I say, the dispensation that Saints are under, it is the dispensation of the spirit, and that according to the present light manifested, every Christian in his present station, as in reference to his living, to and with God, is under the dispensation of the spirit according to the present workings thereof.

And secondly, I am much satisfied in my self, that the dispensation of God unto which he is leading his people, is a knowledge of, and subjection to that Law of the spirit of life within them; and to the ordinances of that Law, although at present, means in the way to this light and life miscarry, being swallowed up in sless instead of

Spirit.

Your fifth question is, What the man of sin is? I have spoken something to this mystery of iniquity, in a small Treatise annexed unto my book, Intituled, The marrow of Christianity; therefore I shall pass it with the more brevity in this place; only note, first, That man of sin is that old man, that body of sin which the Scripture speaks of, we brought into the world with us; this man of sin is the nature or likeness of the first Adam, which remains in power and strength in all natural men, and hath yet some being left in Christians: who shall deliver me (saith Paul) from this body of sin? But secondly, This man

of fin, though flowing from the same root, gets it self into a more pure and refined form; and feems to be fomething more then nature; here it deludes and deceives, under various and specious pre. tences of holiness, and heavenliness; either first under heavenly forms and ordinances of its own invention; or secondly, under high and heavenly notions and fancies, thus getting into the feat of God, exalts it felf above all that is called God, faying, that he is God; and thus Antich ift gets hold many times in the spirits of Christians, as they can witness by wofull experience: This is the nature and work of the Divel working in the hearts of the children of disobedience, and on the disobedient part that yet remains in Saints; Thus much of this man of fin called Antichrift, because working contrary to and against Christ, though pretending many times to be for him; and you may likewise judge by that which hath been said, where his seat is; which is your fixth question; his seat is in the heart of man, there he dwells, and there he works, and having formed up his work there, he brings it forth into vitible discoveries: so it is in all forms, in all persons, in Papacy, Prelacy, Presbytery, in all persons, whether under or without forms; this man of fin hath his rooting and being in the heart and mind, and there he works and deceives; this is the ground of those many deceits and delusions souls meet withall,

Your seventh defire is to know, What I understand out of Rev. 9. to

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the 10. Chap. 19 10.

Anjw. I have not much to fay at present concerning those Scriptures; concerning Rev. 9. to the 10. I have written something in my Dialogue upon the Revelations, called, Misseries unveiled to which

I refer you.

And as for Rev 19.10. I do not well understand what parricular it is you there intend; I shall therefore give you some hints of my understanding on the Verses preceding that Scripture, and in it likewife: The beginning of the 19. Chap. contains a Declaration of the effects or confequences of Babylons fall: Which is to be effected both within and without us; the effects of this fall of Babylon menrioned Chap. 18. is first joy and praise in and amongst Saints; this is to be feen from verf. 1. to the 17th. There was a great voya of much people in Heaven; that is, the Saints in the Heavenly en, joyment of God; and they cry, Hallelujab, Salvation, and glory, and benour, and power unto the Lord our God; for true and righteous at bis judgements, for he hath judged the great whore: That is, the great whore fielh, within us, that man of in formerly mentioned, and all its adulterous idolatrous decievablenis; and the great whore withour us, all the fleshly power, wildom, and Heavenly or Christ-like inventions

inventions of the man of fin, in the powers and men of the Earth; and still they rejoyce and saile; and the conclusion of their Song is this, The Lord God Omnipotent reigneth, both within and without, over all flesh and sin; let us be glad, and rejoyce, and give honour to bim.

The second remarkable truth is, the marriage of the Iamb; For the marriage of the Lamb is come, and his wife bath made her self ready: That the souls marriage to the Lord is now more clearly and purely manifest; and now to her is granted (viz) to all the Saints, That she shall be cleathed with fine linnen, clean and white. This sine linnen is the righteousness of Saints; that is, the pure righteousness of God himself.

When all creature righteousness, all righteousness of the flesh is taken away, and the soul united to Christ, cloathed and covered with Christ, as it's the portion of every soul marryed and united to the Lord: Blessed are they who are called to the marriage supper; that is, who come in, and are thus married to the Lord; thus cloathed and covered with the Lord; for many are invited by the Ministration of the word without them, that do not come, who never take of the Supper; but those called by the spirit embracing love, and being thus united, cloathed, covered, they, and they only, are blessed: These are the true sayings of God.

And verf. 10. John would have worshipped the Angel, but he would not receive it, See thou do it not, for I am but thy sellow servant: Behold John's humility in worshipping, he did not think himself God; and the Angel's humility in resusing, he did not account or call himself God, I am thy sellow servant, worship God; that have the ustimony of Jesus: The resumony of Jesus is the spirit of prophesie. For the understanding of this, we shall

1. Query, What the spirit of prophely is.

The spirit of prophely, it is either

First, When the Lord discovers immediately from himself some-

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Or else secondly, When the Lord lets forth immediate discoveries and unfoldings of himself in the spirits of his people, which tends to edification, exhortation, and consolation; and this immediate discovery of the Lord, this spirit of Prophesie is the restimony of Jesus. It's true, there is the restimony of Jesus in the Scripture; but what is that to you or I, if we have not the same spirit; the same testimony within us, if not made partiakers of the same anointings, if nor living in the same light, and acting in the same power? Waite there-

fore for this witness and testimony of Jesus within you, as well as without you; for this uniting, sealing, deserting, comforting, and soul-satisfying testimony of Jesus; And take heed of receiving or declaring any thing that is not witnessed within by this testimony

of Jelus.

In the following part of this Chapter, you have the Lord going forth to make war with earth and fleth, riding on conquering and to conquer; with the effects of it, leading captivity captive, levelling the Kings of the Earth, and their Armies, with the Beaft and falle Prophet; they are all taken alive, and cast into the lake of fire: That is, all Princes, Principalities and Powers, within or without, all the beaftliness of slesh, all the excellencies of slesh, as a pretending Prophet, though a false one, must now in the glorious appearance of Christ, be burnt up and consumed, some by fire and sword without, but principally by the sword of the spirit within; which sword proceeds out of the mouth of the Lord. Thus have I briefly given you a hint or taste of what I understand of the things contained in this Chapter.

Your last Query is, what course a soul may take, that finds little com-

fort in his condition ?

Aufw. First, Wait upon the Lord; It is a good thing to mait on God: Ood is pleased sometimes to keep souls in a waiting posture a long time. It's true, the life of a Christian, is a life of waiting and longing after the accomplishment of his good pleasure in us; but sometimes the soul seems to be more under darkness then other, and then it needs the more power and through of waiting: Therefore, I say, this is the first word I commend in this condition, mait on God; Wait, I say, on the Lord, who hideth his face from the bouse of Jacob: And look for him, Blessed are they that wait for him; And certainly the Lord will answer, and will make you able to see, and say in that day, Lo, this is our God, we have maited for him; this is our God, we will rejoyce and be glad in his salvation. When the Lord hath taken away that veil and covering cast over, then shall this day of joy appear, and this shall be your comfort, you have met with that God you have waited for, Isai. 25.9. Wait, I say again, on the Lord.

Secondly, Seek the Lord according to the measure of light and faith received; it's proper to Saints to seek the face of the Lord, they are a generation of Waiters and Seekers; and certainly, if God give a heart to pray, he will have an ear to hear 3 If you ask you shall receive; if you seek, you shall find 3 if you knock, it shall be opened unto you: Ask therefore, that your joy may be full. Lord, saith David, Ffal. 4. List up the light of thy countenance upon us. And if you seek for wisdom, as for silver, and search for her, as for hid treasures, then shall you un-

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derstand the fear of the Lord, and the knowledge of your God. And then the Lord whom you feek, shall suddenly come into his Temple: For if those who are earthly, know how to give good gifts to their children, how much more will your heavenly Father give the holy Spirit to those who

ask it ? Ask, I fay, therefore, that your joy may be full.

Thirdly, Till the Lord manifest himself more brightly and clearly, in this dark day let your fouls rest on God; exercise faith, say, Lo. though he kill me, yet will I trust in him; who among you that feareth the Lord, and obeyeth the voyce of his fervant; that walketh in darknefs. and bath no light, let him trust in the Name of the Lord, and say upon his God ; For who fo trusteth on the Lord, shall be as Mount Sion, that shall never be moved; This is the property of a soul united to the Lord, when all manifestations of comfort fail to apprehensions. yet then to cleave close to the Almighty, then to set open the rock that is higher then it felf: When the Figtree doth not bloffom, neither is there fruit in the Vincs; when the labour of the Olive fails, and the Fields yield no meat; when the Flock is cut off from the Fold, and there is no Herd in the Stals; when the foul is stripped naked and bare, as to apprehension, then to trust in the Lord, and then to rejoyce in the God of our (alvation, being founded upon the strength of the Almighty; why here the foul is kept fafe and fure, untill the Spirit be poured down from on high; Then Judgement (hall dwell in the wilderness, and Righteou/ness in the fruitfull field; and the effect of righteousness shall be peace and a Surance for ever, Isai. 32.

Fourthly, And let patience have her perfect work; for you have need of patience, so you might be perfect and entire, wanting nothing; wait with patience; be content to be at the Lords disposing, and to wait his lessure for the manifestation of himself; and know, that the Lords time is the best time: Therefore be not over hasty; wait, but be patient; seek, but be patient; believe a deliverance, yet be patient in all these; and know, that the Lord will affuredly hear and answer in an acceptable time, in the best time; Therefore Job's resolution was exceeding suable to his condition; All the days of mine appointed time will I wait, till my change come. For certainly the vision is for an appointed time, in the end it will speak, and not lye; it will come, and not tarry. Thus have I given an answer, very briefly, to your Proposals, and at present rest, remaining yours, and all the Saints, in the bonds and unity of the Spirit; grace, peace and love

be multiplied upon you, and in you.

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INDVELLING OF GOD in SAINTS Briefly Discoursed.

2 Cor. 6.16.

For ye are the Temples of the living God, as God bath faid, I will dwell in them.



Ere are two great mysteries which all natural men and hypocities are ignorant of; though possibly they may get the notion of ityet by experience, and powerful discoveries of God, so they know it not wit. Gods dwelling in Saints, and Saints in God. The occasion that brings forth this truth at prefent, is, to confirm the former argument or position laid down, that there is no fellowship between light and

datkness, Christ and Belial, a believer and an unbelievers why? because believers are the Temples of the Lord, he dwels in them, therefore they can have no fellowihip with the unfruitful works of darkness.

The truth presented to confideration, is this ;

That the hearts and minds of believers, of Saints, is the habitati.

on, the dwelling place of God.

There is no one truth more clearly held forth in Scripture, though ab truth less known and enjoyed. A a 2

I shall therefore proceed, first, to the confirmation of this truth from Scripture.

1. That he dwels in the hearts of his people.

As God dwelleth in the height of his Excellency, so he dwelleth likewise in the hearts of the lowest and most humble Christians. Ifa. 57.15. I dwell in the high and boly place; with him alfo that is of an humble spirit, to revive the spirit of the contrite ones; The Lord dwels in and with the humble foul; not as by way of merit, because the soul is humble, but humility is an Argument of Gods dwelling there; God dwells there, and manifelts his presence there, therefore the foul is humble; Now, faith Job, mine eye hath feen thee, therefore I abbor my feif in dust and ashes; It's the glorious presence of the Lord manifest, which occasions this humility; no is me, saith Isai. 6. 1 am undone I am a man of polluted lips, for mine eye bathleen the Ring, even the Lord of Hoafs. Ezek. 43.7 9 And he faid, Son of man, the place of my Throne, and the place of my feet where I will dwell; is in the midft of the children of Ifrael for ever; This is the everlafting habitation of God, his highest and lowest Throne, the place of his Throne and feet likewise; that is God manifests his in dwelling presence in no person or thing, but in his people; and here is the Throne, the light of glory; and here is his habitation manifest, his feet treading down and subduing all his Enemies, his Enemies must be made his footstool, Because, faith the Lord, verf 9 I will dwell in the midft of them for ever. Zech. 2 10. Lo, I come and will dwell in the midft of thee, faith the Lord. And verf. 11 And I will dwell in the midft of thee, and thou halt know the Lord. Thus you fee it clearly held forth in Scripette, that the dwelling place of God is in his people; that is, the place of his Throne, of his feet, his habitation for ever.

Object. But may we not under fland; that when the Scripture speaks of Gods dwelling with, and in the midst of his people, it intents onely a-

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mong & them by his power, preferving them?

Anim. This controverse, or objection, is clearly answered; not onely in the experience of Christians, but in the Scripture like vises though the other is not denied, according to the truth after the Scripture, or text propounded, is very clear; where they are said to be the Temples of the Holy Spirit, and, as it it is written. He mill dwell in them, and walk in them, and so he will be their God; And this in-dwelling of God in his people, is that writing of his Law in the heart; that is, by his in-dwelling presence, making them partakers of the divine nature; he rules in them, making them subject to himself, to his own will and pleasure; and so, Great is the body One of Israel in the midst of them; Saints are the house of God in which he dwels, as a man

man dwels in his own house, I Tim. 3.14, 15. These things write I unto thee, that thou mays know how thou oughtest to behave thy self in the house of God, which is the Church of God: As God manifests his presence in the material Temple, a type of the Spiritual, so he now dwels manifesting himself in love and grace, in and amongst his spiritual Temple; who are his bouse, his babitation to dwell in, Jesus Christ being the high Priest of his spiritual house, Heb. 10.21. And so dwels in them by his Spirit 3 And this is the mystery of mercy hid from the world, God manifest in the sless, and Christ in you the hope of glory.

Quett. Doth God dwel no where but in Saints?

Anfw. Yea's yet firft, he dwels no where elfe, as in Saints.

Though Secondly, he dwels with, and hath his being in himself.
Thirdly, he dwels in all places; there is no place where he is not,

no place hid from his prefence.

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Yet Fourthly, he manifests his in-dwelling presence in no place, person, or thing visible, but in his Saints; they are his Throne, where he delights to manifest, and to make known his love, his power, his glory; these are the habitable parts of the earth, where he delights to dwell, unfolding the mystery of his Will and Love, &c.

Queft. But bow doth God dwell in his people?

Answ. He dwels in them by his Spirit, which is himself, his Estence, or being; Godis a Spirit, Joh 4.24. And the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty, 2 Cor. 3.17. And if any man have not the Spirit of Christ in him, Rom. 8.9. Which is the studies of God, he is none of his, Col. 2.9. and 1. 19. with Joh. 1. 16. But this I have treated of in some other Treatiles (viz.) The Marrow of Christianits, and The first general Episte, answering such objections, or doubts as might be produced against it, to which I refer you.

ducht. What are the effects of Gods dwelling in his people?

Answ. 1. Effect of Gods dwelling in the hearts of his people is, he dwels there as a light, or guide, to direct them; For he is light, and in him there is no darkness at all; and the eye of the soul is continual.

ly upon the Lord, that so it might know and do his will, desiring and delighting to see his will done in his Kingdom within; the Lord is

now become the light and falvation of his people.

2. God dwelling in his people, unites & marries their souls to himfelf, as their head and husband; now they are made one with him, joyned so the Lord, made one in the Spirit, being severed from all other lufts and Lovers; now they can say, I am my beloved's, and my beloved is mine: And this spiritual unity which produceth a sweet communion & splittual fellowship between God and the Soul, is effected by this involveding presence of the Lord there; and believe it Friends,

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that its altogether impossible for any soul to attain this spiritual marriage with the Lord, this spiritual unity and communion with the Almighty, but by Gods in-dwelling presence in them a man naturally

First, defires it not.

Secondly, hath no power to accomplish it, if it be defired.

3. God manifest in his people, becomes not only their head and husband, but likewise their Lord and King, he comes now to rule in them, and to rule over them, subjecting all his Enemics under his feet; it is by the in-dwelling presence of God in his people, that they get power over sin and corruptions it's his work to destroy that body of sin, that henceforth they may no longer serve sin, but the Lord their King, their head and husband; they can now say, the Lord is our King, the Lord is our Judge, the Lord is our Law-giver, he will come and saye us.

The Lord now fits in his House, in his Temple, as a Refiner and Purifier of the sons of Levi; that is, of all his people, who are his portion for ever; and this work goes on in them, untill he hath subdued all sin and flesh, and hath delivered them into a full and compleat conformity to himself, where they shall sit and sing that new song of Saints, which none can learn but those who are redeemed

from the earth, The Lord God Omnipotent reigneth.

4. The effect of Gods in-dwelling presence in his Saints, is, to work them up more and more into himself, that they may come more clearly and sully to see themselves dwelling in him, that so they by degrees may be wholly taken off from looking after, or taking delight in things below, either in the profits, pleasures or honors of this world, which are vanity it self; and so he brings them, by his presence in them, to dwell on high, in the high and eternal God, who is become their house and habitation, their dwelling place for ever.

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5. The effect of Gods dwelling in his people, is comfort, and reviving under any differess or temptation, and so filling the soul with joy, joy unspeakable, and full of glory; if the Lord withdraw the manisostation of his countenance from his people, it produces the trouble and sadness: Thou dids but hide thy sace, saith David, and I was troubled: This the Lord declares, and it is saints experience, that he dwels with the humble and contrite ones. To revive the spirit of the humble, and to revive the heart of the contrite ones: God in his people it is, who satisfies their souls in drought, and makes sat their bones: who makes them sike a watered garden, and like a spring of water, whose waters fait not: And that because he is a spring of water, even of water

of life in them, springing up to everlasting life: Blessed are ye who sow beside all other waters: ther e shall be rest, and quietness, and assurance

for ever, &c.

6. But in case God in his wisdom suffers the soul, through the violence of temptation, sometimes to come short in the injoyment of this reviving comfort of experiencing this living spring; why then the Lord upholds and strengthens the inner man, and carries it through, and above all temptations and tribulations, whether within or without; I say, he carries the soul through in his everlasting arms, and keeps it from fainting and falling.

First, he carrieth through internal temptations and trials. Now those internal temptations and trials may admit of a three-fold

diffination.

1. Such as take hold on the minds of men, in the absence or intervals of the spirits working, by which the soul is overtaken with the power of some fleshly luft and act, and so comes to be blinded and benummed, being for present insensible of it. This was the case of David, of Peter, the one through the power of luft, the other of fear, not being fenfible of the evil of it, growing spiritually forgerfull of that new name written upon them: And this is the condition of a gracious foul ; I question not, but many can witness the truth of this. Now God dwelling in Sion is the remembrancer of his people ; when they come into the Sanctuary of the Lord, the holiness of God, or the holiness and light of God fhines afresh into them, then they come to fee their fins and faults; then they come to be ashamed, and to acknowledge their returnings and backflidings; then they can fay with that man of God, So foolish was I, and ignorant, I was even a Beast before thee 3 Thus God in his people remembers them of their flips and fals, and fetches them up to himfelf again, after their returnings and backflidings.

when darkness takes hold upon them, and they become sensible of the temperation, troubled for want of the more full enjoyment of the sweet and pleased continuance of the Father; and this he doth either, first; in delivering them, and so these are they which are come out of great tribulation; or in upholding the soul in a way of waiting upon the Lord, who hideth his face, and looking for him; or else, thirdly, in giving such supply and spiritual satisfaction in distress, such light and comfort mingled with darkness and sorrow, as that the soul can now say, Lo, though I walk through the vally of the shadow of death, see I will fear no ill; for thy red and staffe comfort me, &c. And thus

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the foul feeing and injoying light in darkness, joy in forrow, liberty in bondage, joys in God, because he is its strength, a very present

help in time of trouble.

3. It's the Saines portion to meet with weaknesses and infirmities, sensibleness of its own insufficiency to act to God, or walk with him; in this case God in them upholds them; the Lord it is, who is become their strength, the saving strength of his Anoynted; see 1/a.40.
29. He giveth power to the faint; and to them who have no might, he increases strength. Vers. 30. The Youths shall faint and be meany, and the young men shall utterly fail. Vers. 31. But they that mass upon

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the Lord shall renew their strength, oc.

Here is the promise of the Lords power to souls waiting upon him, in sense of their own weakness, they shall mount up higher and higher, they shall walk, they shall run in his frength who is within them, when others shall faint and utterly sail; because, greater is he that is in them; then he that is in the world; he will gather his weak ones in his arms, Vers. It and carry them in his bosom, his Arength shall be made perfect in their weakness; Most gladly therefore, saith Paul, will I rejoyce in weakness; in infimities, &c. for his strength shall be perfected in my weakness; and, saith he, when I am weakest, then am I strongest; A wonderfull ground of comfort to souls in whom God is manifest; Art weak? why God is strong; east thy weaknesses upon him; yea, east thy burden upon him, he will sustain thee, he will never suffer thee to sail, he never fails those who trust him; he is the strong Lord in thee, able to support thee, able to uphold thee, and he will do more for thee then thou canst either ask or chink.

2. God in his people upholds them in external affiliations for Christ, this being the lot and portion of Saints, for the most part, to suffer for him; they are with the world accounted as the off-scouring of all things, made a gazing stock to the world, to Angels, and to men; yet through these, God carryeth his people, and delivers them out of them all's although many are the troubles of the rightcom, yet the Lord delivereth them out of all; he carrieth them through, being set upon that Rock which is higher then themselves. In a word, God is in and with his people under all trials within and without, and by his presence with them, and power in them, he upholds them, and keeps them from fainting and falling; Seo what the Lord sathings, 41.10, speaking of his people, Thou are my sevents, I have chosen thee, and not east thee and y; A sweet voyce, when the Lord speaks this to a soul; Fear thou not, for Fain with thee; he not dismayd, for I am thy God; I will strengthen thee; yea, I will bely thee; yea, I mill uphold then

with the right hand of my righteoufness; A glorious word for fouls interested in God; So likewife, Chap. 43.2. When thou paffeft through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkell through the fire, thou shatt not be burnt, neither shall the flame kindle upon thee ; and all this because God is with thee, and in thee ; great is the baly one of Israel in the midst of thee ; Learn then to know who is thy Brength, and where is thy Brength, that thou may it reft upon him, and be comforted, upheld, fatisfied in

all conditions.

7. and Finally, The in-dwelling presence of God is manifest in his people, in carrying on his work in them, and perfecting of it in his own time; Believe it, if the Lord be in thee, he will not leave thee flethly and carnal, nor fuffer thee for ever to fland at a flay or to grow backwards, dead hearted and luke-warm; but he will, by degrees; carry thee on to perfection, and give thee a heart to preis forwards after perfection, untill thou come to the end of thy faith, the falvation of thy foul, untill thou come to the enjoyment of the poffession, and Kingdom, and glory prepared for thee; These briefly, are some of the excellent effects of Christs dwelling in Saints.

Ule 1. To inform the judgement of the many mistakes concerning

God.

t. Of that militake in looking upon God as a God far away, and not a God near at hand ; as a God above us, but not a God in us : This hath been, and still is, the thoughts of many, when the Lord falth, he is a God near at hand, and a God dwelling in the midst of

his people.

2. Of the mistake of those who difference between God and his power, between God and his Spirit, as if they were not all one; and yet, perhaps, the very fame persons will make up three Persons in the Trinity, and all is God, the Spirit is God equal with the Father and Son, and that the Spirit is in Saints, yet deny God to be there, that is, effentially to be in them ; if the Spirit be God, according to their own fancy, and effentially God, that is, God in being, or the being of God, then God is effentially in his people; for, if the Spirit of Christ be not there, they are none of his.

3. The mistake which flows from hence is a limiting or containing of God within some place above the Firmament: When the Lord faith, The Heaven of Heavens cannot contain him, for he fills all places, both Heaven, Earth, Hell and Sea; Hence it is the Apostle sith, Rom. 10. 6,7,8. The righteoulness which u of faith, Saith not, who shall ascend to Heaven, that he may bring down Christ? or who shall

descend

descend into the deep, that he may bring Christ up from the dead? But the

word Christ, who is God, is nigh thee in thy beart, &c.

Use a, Examine your selves, whether Christ be in you, or no; do you not know that Christ is in you, except you are reprobates? And if Christ be in you, the body is dead because of sin; but the Spirit is life, because of righteousness; You are dead, indeed, with Christ unto himself, world, pleasures, &c. but you are alive in the Spirit, with Jesus Christ, and Christ lives in you; he is in you working out sin, working up your souls into a nearer conformity to himself: This is the

power of Christ's living in you.

Use 3. A ground of comfort and joy to Saints ; their head, their husband is in them, is with them, is for them; If thou are a Christian, thy God reigneth in thee, he is a God near at hand to help thee in all conditions; Comfort in respect of flesh and corruption; thy God is in thee and will destroy it, the God of Peace will tread down Satan under feet shortly; The seed of the Woman will bruise his head, and break him to pieces, and triumph over all thy enemies in thee, and thou shalt triumph with him : Comfort in respect of weaknesses : he is thy firength, the faving firength of his Anounted : Comfort in respect of infirmities, and the presence of corruption; he will perfect thee with himself in his own time; a glorious word of comfort and joy to fouls who dwell with this inmate, who are married to this head and husband. The knowledge of this truth in power, is that will cause fouls to rejoyce and fing, Ifa. 12.5,6. Sing unto the Lord, for be hath done excellent things: this is known in all the earth. Cry out, and shout, thou Inhabitant of Sion, for great is the boly One of Israel in the midft of thee: There is the cause of the souls, of Sions joy, the Lord is great in the midst of them. O, Beloved ! When the great Lord makes known himself in the hearts of his people, this occasions great joy; this is the joy of the Lord. Zech. 2.10. Sing and rejoyce, O Sion: why? for lo, I will come and dwell in the midft of thee, faith the Lord. This is that will make you shine with the glorious excellency of the Lord: O therefore wait for this appearance.

Use, 4. And Finally, If this be a truth, that God dwels in his people; what manner of persons ought we to be, in all manner of holy conversation, and godlines? Nay rather, What manner of persons shall we be? Holines becomes the House of the Lord for ever; and it is the work of the God of peace, to sandlife throughout: and believe it, where the Lord comes manifesting love, he will pursue and make holy, as he is holy. Pray consider, are you Christians owned of God; Children of light? what sell nosses bath light with

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darkness? Christ with Belial? The Believer with the Unheliever? Have no fellowship then with the unfruitfull works of darkness; Gods prefence in the spirits of his people sets them at a distance from slesh, and self, and all uncleanness. Believe it, man, God hath called thee; God possesses the for this very end and purpose, that thou mayst be holy, as he is holy. But to you that pretend to Christ, and yet live to self, world and sin, being satisfied with the name and notion of Christ, and Christians; to you, I say, Be not deceived, God is not mocked; for what you sow, and what is sown in you, that shall you reap; If you sow to the slesh, you shall be sure of the slesh to reap corruption: but those who are sown of the spirit, and from hence sow to the spirit, shall of the spirit reap life everlasting.

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GOD in SAINTS

discovered.

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Lord, thou half been our dwelling place in all generations.



H E title of this Plaim describes the Author.

A Prayer of Moses, the man of God: Whence you may take notice,

of by God, in a more then ordinary manner; Its true God knoweth all men, But he immeth the way of the righteous, and owns them, approves of them, but the way of the miched shall

perish, Pfal. 1. Hence Myses is called, The man of God, and the fervant of the Lord; and Paul cals the Saint. The man of God, 2. Tim-3. 17. The others are known but as men of sin flaves of Saran, men of the world, who have their portion in this life; when the Saints are known and owned as men of God, sons and daughters of Sion, heirs of Heaven, co heirs, joynt-heirs with Christ, &c.

The title is A Prayer of Moses, the man of God; and as its a Prayer, so there is a desire of praise, Vers. 14. O satisfie us early with thy mercy, that we may rejoyce and be glad all our daies: Note hence, that

prayer

prayer and praise is proper only to men of God: nay the truth is, that none else can pray or praise, but them.

1. None can pray ; for, The prayers of the wicked are turned into fin,

and their prayers are abomination.

2. For praise; that is not seemly in the mouth of a fool, of a na-

tural man.

And into the wicked, fath God, what hall thou to do to declare my flatutes, or that thou shouldstake my covenant in thy mouth, seeing thou batest to be reformed, and castest my words behind thee? Psal. 50. 16, 17. But the prayer and praise of the upright is his delight; and he causeth the upright to take delight in their approachings and drawings near unto him.

This Psalm is entituled, you see, to be the Prayer of Moses, the man of God: and in seed the matter of the prayer bespeaks him to be a man of God; for God alone is exalted in every part and circumstance of

it; and that is proper, Fam fure, only to men of God.

And this Scripture propounded, the first verse is an entry to, or beginning of this prayer; or if you will, a Prologue, or Preface, wherein this man of God declares his relation to, and interest in this Jehovah, to whom he prays, his relation to him, he is the man of God, his interest in him; this God to whom he prayeth, hath been, and still is his dwelling place.

So that he comes not to God as a Stranger, one unknown, but at to one in whom he hath an interest, as a man comes with boldness into his own house, his own dwelling place; from hence take this first

truth implyed,

That persons who can improve their relation to God, and their in-

rereft in God, may come boldly to him.

That this is a truth, is not only clearly implyed in the scripture propositived, but all experienced men of God can bear yither onto it that when there is least power of improving a particular relation, a special interest, there is least faith and communion in our approaches to him: O beloved, its this relation to God which harms the soul in its approach unto him; the Saints in Scripture bear witness time it Psa! 119. 94. I am thine, Lord fave me, I have sought the precipes. Note first, he makes use of his relation to God as a ground of his period; I am thine; then, Lord save me; and truly that soul that eatinot say, I am thine; then, Lord save me; and truly that soul that eatinot say, I am thine; Lord, not only thine by creation, as all the world, and every creature is his: but by renovation, and that birth from above, without which none shall so much as see into the Kingdom of God. Joh 3. not only thy servant, for so all the world serves the will of the Almighty; but thy son by grace; and the spirit of adoptions

I say, that soul that cannot thus improve his particular interest in, and relation to this Almighty Jehovah, can have but little comfort in

his approaches; to him.

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Therefore the same Prophet, Pfal. 18, 1, 2. declares his interest in God to be the ground of his approach unto him, I will love thee, O Lord, my strength i the Lord is my rock, and my fortress, &c. Therefore, vers. 3. I will call upon him. It's a sweet thing when a soul can thus make good his interest in God; when it can fay, not onely that there is a God, but that this God is my God, and in a special manner, that I have an interest in him, and a relation to him; Oaits that will uphold the foul in time of trouble, and carry it with much sweetness in all conditions; a foul never finks, never flags in any condition, till it loseth the apprehension of its relation, of its interest in him, who is power, who is light, who is able to fuccour in any condition; but if once it but begin to apprehend a loss of its interest in, and its relation to its delight, its beloved. O then it goes hard, then it's a black and dark day indeed; then, All the night, falth the Prophet, Pfal. 6.6. wash I my bed, and water my couch with my tears : Then restore to me the joy of thy Salvation, and stablish me with thy free Spirit, that so the bones which thou hast broken may rejoyce, Plal. 51. And truly it's a night indeed, and occasions breaking of bones to a foul who hath lived in the enjoyment of love, in the knowledge of its interest in, and relation to the God of Grace, now to be deprived of that presence to apprehenfion, and so of that communion, of that joy, of that peace it hath had with, and from the God of Grace: this was the condition of Christ himself, though he had much faith in his interest of God, yer a night of darkness in respect of the presente manifest; My God, my God, there is the hight of Faith, owning the heighest interest in, and relation to God; why halt thou for faken me? I here was want of presence; yet this interest in God carried him through, having an eye to that which was let before him.

It's onely this interest in God, and the improvement of it, that up-holds fouls in the lowest condition, Pfat 7. 1. O Lord my God, in thee do I put my trust; fave me from all them that persecute me, and deliver me, less be tear my soul, &c. This is that which fills the soul with confidence, and causeth it to rest it self upon the Almighty; it makes a poor creature that hath been under dark apprehensions, able to say, Return to the Rest, O my soul, for the Lord hath dealt bountifully

with thee.

So that this improvement of interests, doth not only carry the soul with boldness to the Throne of Grace, there obtaining mercy, and finding grace to help in time of need; but likewise,

The

The knowledge of it is that which carries souls through, and above all temptations that it meets withall, whether internal or external, for both these are the portion of Saints, In the world you shall bave tribulation, saith Christ, Joh. 16. But be of good chear, I have overcome the world: And we wreste not only with slesh and blood, but with principalities and powers, and spiritual wickedness in high places; now it's only this interest in God, that carries souls through in all these encounters.

1. Internal in the Spirit; there is a spiritual war, and confels'd in the spiritual Christian, The flesh tusting against the spirit, and the spirit against the flesh; and these two are contrary each to other. Now what is it carries the foul through this internal fiery conflict, but the fouls knowledge of its interest in one that is mighty: This was it upheld the Apolile, 2 Cor. 12.7,8,9. When he bad a price in the fleft, the mef-Jenger of Salan fent him to buffet him ; my grace is fufficient for thoes my Grength is made perfect in thy weakness; that the Aponte had such an. interest in, and relation to God, is unquestionable; and here the Lord makes good this interest to him, his grace, his strength, his power, all is for him; and this being declared in him, by the Spirit, it filenceth all doubrings, and questionings, and dislikings of its prefent condition; and now, Most gladly will I rejoyce in my infirmitles, in weakneffes, in tribulations, &c. This was it that comforted and upheld David in his great diffress; though speaking of Christ; and indeed it was most truly made good in him; and not onely in him, as the Head, but in every Saint in a measure : See Pfal. 22 and 13 compared together, 12.1,2 My God, why hast then for faven me? Why art then fo far from belying me, and from the word of my rearing? I cry unto thee in the day time, and thou hearest not; in the night feafon, and are not filent. And verf. is. My fivength is dried up like a pot fiberd, and my tongue cleaveth to my james, and thou hall brought me to the dat of deaths This was David's condition; this was Christ's condition; and is, in a measure every Saints condition. Now, what was the comfort in this condition? See Pf.23. throughout, The Lord is my Shepherd, I foall not want; He maketh me to be down in green pastures; He leadeth one befide the fill waters 3 He restoreth my foul, and leadeth me in the path of righteousness, for his names sake. Mark, you dear Christians, how the foul is now staid, now cheared, notwithstanding all remptetions and trials without are troubles, and within are feats; yet now it can own God, it hath relation to him, God is my God, my Shepherd, be refloreth my foul, be taketh care for me; therefore now, though I walk through the valley of the Shadow of death, yet I will fear none evil. And verf. 6. Surely goodness, and mercy shall follow me all the days of my life,

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and I will dwell in the house of my Lord for ever; or, in the Lord, who

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Thus you see, dear Christians, what it is to have an interest in God, to have a relation to him, and to be his fon; Now come what will come, all is good; goodness and grace shall follow such a foul all his days. What was it was Job's rock and uphold in the height of fiery trials? as you may fee, fob 6.2,3,4. O that my grief were throughly weighed, and my calamities laid in the ballance together; for now it would be heavier then the fand of the fea; therefore my words are finallowed up. For the arrows of the Almighty are within me, and the poyfor thereof drinketh up my spirit. The terrors of God do set themselves in aray against me, &c. And, Chap. 19 21. Have pity upon me, have pity upon me, my Friends, for the hand of God is against me, &c. But what is Job's comfort ? the stay of his foul in this condition ? See verf. 23. 1 know that my Redeemer liveth, and that I shall fland at the latter day upon the earth; Mark you here, Job's interest in God is his stay in this sad perplexed condition; he can improve his interest; My Redeemer liveth, and I shall see him for my self, and not another. O this is a comfort, and a high degree of faith and knowledge, when a foul can fay, I know that my Redeemer yet liveth, though I am dead, earthly, fleshly, and carnal; as the Aportie, Behold, I am carnal, fold under fin; I shall fee my Redeemer for my felf subduing flesh, and I shall stand upon all earth, and out of my flesh I shall see God treading down all enemies under feet; the God of peace will tread Satan under feet shortly, O, my beloved, it will be a sweet thing, when a soul can thus improve his interest in, and his relation to this God of grace; this is the foul that can trust God, and rely upon hims that can fee and fay, in all conditions, Good is the hand of the Lord, and the dealings of the Lord unto me, and with me; and so it is farisfied with the good pleafure of God, what ever it be, because it can look upon God as a Father, and so sees all to be good that comes from him, what ever it be-

2. As there are internal, so there are external temptations and trials likewise, sufferings for Christ; in the world you shall have tribughation; why in this condition? this interest in our relation to this God of grace, is that which upholds and carries the soul through and above all with comfort; although there may be a different measure of upholding, sometimes more, and sometimes less, sometimes higher, and sometimes lower; yet still the soul is rested upon God, and that in the lowest condition; sometimes carried mighty high above all fears and troubles; see the height of David's faith, Psal. 3.6. I will not be afraid of ten thousands of people that have set themselves a sinst me round about; whence comes this faith, but from his interest

in his God? verf. 3. But thou O Lord art a shield for me, my glory, and the lifter up of my head : no marvel if the Prophet be so far from fear when he law the great God to be his shield, his defender, his glory, and his upholder 3 and it you could live continually in the beholding of God to be your shield, your glory, your lifter up, who then could make you afraid? so likewise God, whom he ever owns to be his God, was his truft and flay; after he had largely discoursed of the wickedness of the wicked unto him, Pfal. 10 and 11. That their ways are always grievous, that they bend their bow, and make ready their arrows, that so they may privily shoot at the upright in heart; and what was David's course in this condition? see Pfal. 11. 1, In the Lord put I my trust; bow say ye to my soul, Flee as a bird to your mountain ? Full is the Scripture of instances to this purpole, I shall not need to mention many, though a thing of great weight, for fouls to know their interest in Jehovah, which is able to bear them up, and to afford them comfort in the lowest condition; See 1 Sam. 30,6. when all the people speak of stoning David, The text saith, He comforted himself in The Lord his God; God was his God, and there was he rested, there was he comforted in the day of his diffres; so likewise complaining of the fiery cruelty of the Adversary, Pfal. 55, and 56. Attend unto me, and hear me: I mourn in my complaint, and make a noise; Because of the voice of the enemy, because of the oppression of the wicked; for they cast iniquity upon me, and in wrath they bate me. Destroy, O Lord, and divide their tongues; for I have feen violence and swife in the City; mischief and sorow are in the midst of it, and mine enemies would daily Swallow me up ; for there be many that fight against me, O thou most high. Where was the Prophets comfort and Itay in this condition? See Pfal. 56.9, 10, 11. When I cry unto thee, then shall mine enemies turn back s this I know, for God is for me. In God will I praise his word; in the Lord will I praise his word. In God have I put my trust > I will not be afraid what man can do unto me. Thus Friends, you may fee what it is to have an interest in God; what valour, what courage, what comfort it puts into the foul ; and truly friends, you who are thus indeed interessed in the Almighty, for to you I speak, multitudes of instances in this particular is needless, for its every Saints experience, that it is not a general and common notion, that there is a God which affords them comfort; but their knowledge of a particular interest in this God; thou art my Lord, and my God, faith Thomas; and this is that which gives boldness unto the foul, to come unto the Throne of grace; and this is that which upholds the foul in its lower condition, either in respect of fin, or affliction; my God will full my necessities, my God will supply all my wants, &c.

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To speak a word or two of Application; and that, First by way of Examination, Whether you are able to make good your interest in God, yea or nay? for this is that which behoves every soul to look unto, whether he can make good his interest in God or no; canst thou say God is thine? Christ is thine? grace is thine, &c? why, perhaps thou will be ready to say, yea, I know God is mine, and I am

his; he made me that I might ferve him, &c.

Anjw. Its eafily faid, but not fo eafily enjoyed; every man that is created by God, hath not his particular Interest in God, as to know God to be for him; that is, for him in a way of Grace; its true, every one by creation is Gods, and so is the whole world at his command, and serves his pleasure; but to know God to be for thee in the new creation, being begotten again unto a lively hope by the word of life, in which you are changed and renewed by the spirit, made partaker of grace and love, delivered in a measure from flesh into spirit being raised up, and quickned through grace : this is that birth from above, without which no man can fee into the kingdom of God, no. man can call God his God, in way of propriety, and particular interest; therefore it behoves you, and I, to look within our selves, to examine the grounds upon which we stand; and so much the more, because many are set in flippery places, many are deluded and deceived, many shall come and say, Lord, Lord, have not we done this? have not we been this? made profession of thee many years? accounted our felves Christians, &c? To whom Christ will say, Depart from me ye workers of iniquity, I know, you not, Mat. 7. 22. Examine your selves therefore, prove your own felves ; do you not know, that Christ is in you, except you are reprobates?

Qu. But how shall I know, that Christ is in me? and that I have

this particular interest in God, which you speak of?

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Answ. 1. If the spirit of Christ be in you, he hath made you sensible of your own death; that is, that you are dead in your selves, and that you can neither think, speak, nor act any thing which is good. If so be the Spirit of Christ be in you, the body is dead because of sin, Rom. 8, 10.

2. This spirit hath made you sensible, not only of death, but of life likewise; you now see, that there is indeed no life but in God; and that there is not only life in God, but that this life is your life; and now Christ begins to work your souls to the owning of an interest in him; it sees there is grace and life in God, it gives in power to own this grace, and makes the soul partaker of this life.

So by the in-dwelling of the word of life, the foul is made partaker

of the faith of Christ; by which faith it injoyes love, even the everlasting love of the Father, its made partaker of the relations of Christ, a son, an heir, a joynt-heir with Christ; it can now call God. Father, being made partaker of the spirit of adoption, by which they cry. Abba, Father; and being by the same spirit sealed up to the day of redemption: And thus being enlightned and sealed by this holy spirit of promise, they are sanctified and purished by the same spirit, and so made conformable to him by his spirit in them, filled with the love, holiness, meekness, faith, temperance, spiritual mindedness, &c. that was in Christ.

3. A word discovering the comfort and joy of those who are thus gelated to God; and I shall mind it briefly, under two or three heads.

1. They are related to, and interested in a God of power, who is able to help, able to work deliverance and falvation for his people in their greatest difficulties. Look within thy felf, man, thou that art a Christian, and canst call God, Father, in good earnest, being sealed by that spirit of adoption: What is it troubles thee? Is it the pre-Tence of corruption? that body of fin which occasions a cloud many times of darkness over thy communion with thy Father? Why, look up with comfort, man, thou haft a God, a Father, who is able to expell them all, and to deliver thee from all thy troubles and fears, from all thy temptations and trials. Or, is it persecutions from the men of the earth? Doft thou apprehend their wayes to be alwayes. grievous; fierce and furious? If it were possible, to take away the very name and remembrance of the Elect from off the face of the earth? Deep and subtil in their plots? Full of rage? Like the Devil, feeking whom they may devour? Why, here is the comfort and Joy of Christians, their God, their Father, who is light and life in them, grace and love for them, he is stronger in power, deeper in counsel, able to outplot and to overturn them all; he is able to work Salvation and deliverance, or to uphold and carry through the most fiery triall; which is all one, to work deliverance, or to carry zhrough with comfort : more of God may be injoyed in the last, then in the first,

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2. Comfort, that Saints who are thus interessed in God, are not only interessed in, and related to a God of power, who is able to help them in all distresses: but likewise in a God of grace and love, exceeding ready and willing to help in time of need; he is a tender Father, a Husband, to all his and can a tender Father, a Husband, hide himself from his Child his Wise, in time of trouble, being able to help?

Much less will God hide himself from, or forsake his in time of trouble: it's true, God seems to hide his face sometimes, and to withdray

withdraw his countenance, by which the foul wants communion with him; as the Prophet once could experience, Thou didst hide thy face, and I was troubled: Which occasions the foul more to prize the manifestation of his presence, and his communion; it makes the foul more in love with him, and its filled more with longings after him.

But he will return, he will shew mercy, the Lord will lighten our darkness; call upon him in the time of trouble, and he will hear and

deliver, and thou Shalt glorifie him, Pfal. 50.

Thus is our God not only a God of power and all-sufficiency, but a God of grace, ready at all times to uphold and deliver; whether from temptations within, from the flesh; or without, from men; or immediate from God, as Job: yet still Saints have a God to rest upon, of love and grace; and he is instead of all unto them, and will

deliver from all, in his time.

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3. Comfort for Saints who are thus interessed in God; he is 2 God, not only of power and will, but of wisdom likewise, who knows which way to help and deliver his in diffres; he is wildom it felf, filled with a perfection of all light and knowledge; that when, perhaps, the foul is compassed round with troubles and fears, amazer ments on every fide; without, are troubles; and within, are fears: yet experience teacheth, how sudden the wife God can find a way of deliverance, cause all clouds and darkeness to vanish like smoake and so causeth us, in his wisdom, in his light, to see light; making that word good within us, Thou shalt hear a voyce behind thee, saying, this is the way, walk init, when thou twinest to the right hand, or to the left : So that well might the Apostle say, His judgments are unsearchable, and his ways past finding out : A great comfort unto a poor Creature related to him, when his way feems to be hedged, and he knows not which way to get forth, can see no way of deliverance open ; yet then it can look up unto its God, and fee a vision, a power, a will in him to uphold, and in his time to deliver; and here he rejoyces and glories, making his boaft in the Lord all the day long.

4. Comfort to Saints, that they have a God, a Father, 2 Husband, to go unto in time of trouble; a priviledge which no wicked man under Heaven injoyes; none but Believers have this priviledge, To as many as received him, he gave this power, and this priviledge, to become the lons of God; even to as many as believe in his names at Believers priviledge, and theirs only, to come with boldness to their Father in time of diffress and trouble, to pour out their minds, and to make their wrongs known unto their God of grace.

When the hearts of others shall fail them for fear, and for looking

after those things that shall come upon the face of the earth, they can lift up their heads and hearts with joy to their God of grace ; know-Ing, that their redemption draweth nigh: If they are troubled with the blackness and darkness of corruption, they can look up to their Father, who is their light and liberty; knowing, That light is fown for the righteous, and gladness for the upright in heart. Whatever wounds, diftempers or troubles arise within, its their priviledge to fee and fay, That the Sun of Righteoufness shall arise in them with healings in his wings, and they shall go forth and grow up as calves in the stall, when others shall sink, and their hearts shall even die within them, in the apprehension of their sin and misery. Or if it be outward tribulations and afflictions, they have this priviledge ftill to look up, waiting upon the God of their deliverance, being filled with faith and confidence in the lowest condition; they are able to say, with Fob, Lo, though he kill me, yet mill I trust in him. And sometimes they are filld with so much of God in their diffress, that they can fing and rejoyce in prison, lye down and fleep secure, because The Lord only maketh them to dwell in safety. When the world in their external calamities are ar their wits end, nothing but fear and amazement poffessing them; this being the Saints portion, the Saints priviledge, how should this cause them to rejoyce in their God alwayes ; and again, I say, to rejoyce.

3. Let then the spirits of Saints be raised up more abundantly, to improve this their relation; to improve, I say, and make use of it, to make the most of it; I say, you can never make too much of it; he is become your Friend, your Father, your Husband, that so you might have recourse to him, that so he might be a help unto you, a present help in trouble; he is one with whom you may be bold; and I can tell you, that you can never be too bold in your approaches to him, in your resting upon him, for he never yet failed those that trust him; Be ye therefore incouraged to make use of your interest in him, and relation to him; and that in a way of prayer, in a way of trust and con-

fidence, in a way of comfort and fatisfaction.

First, In a way of prayer and seeking unto him.

Although some say, they are above prayer, and so live without it; I wish it be so indeed, and that they be not under a spirit of delusion, which is much to be doubted. This I must tell you, there is a time when The Saints shall return and come to Sion with Songs, and every lasting Joy shall be upon their beads, and sorrow and sighing shall see away: When all tears shall be wiped from their eyes. But in the way to this Sion of persection and glory, they may sometimes go weeping with their faces thicherward i Now in this condition, they improve

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their interest in him, in seeking to him; if it be corruption and sin troubles thee, make use of thy interest in God for the subduing of it; if it be ignorance, and want of more knowledge in the mystery of God, and non-conformity to God, go unto him who is thy light to inform thee, thy power to conform thee to himself: See Prov. 2. 3, 4, 5. If thou crieft after knowledge, and liftest up thy voyce for understanding: If thou seekest her as silver, and searchest for her as for hid treasure: Then shalt thou understand the sear of the Lord, and find the knowledge of God.

Beloved, when a soul sees the excellency of that wisdom which is from above, and the unsearchable mystery of it, why he is now earnest in seeking after it, the heart is up to the Almighty, restless and unsatisfied, untill it injoy more, and live more in the light and love of it: This was Pauls desire, That he might know him, and the power

of his death, being made conformable to his sufferings.

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If it be afflictions from God, Is any afflicted? let him pray. If perfecutions, plots and conspiracies from un righteous men, still let thine eye be to him; for his eye is ever over thee for good, and he bids thee make use of him, and call upon him in the day of trouble, and he will hear thee.

It is of him that thou hast a heart to seek, and he will have an ear so hear: O learn to make use of your God, according to your occasions and necessities; in time of trouble, let your souls seek him, and

in time of peace and quiet rejoyce and fing.

2. Improve your interest in God, and your relation to him, by your dependency upon him, by your trusting in him. Upon whom doth the Child depend, but upon the Father? Upon whom doth the Wife depend, but upon her Husband? I mind according to those interests and relations, not in their neglect of a dependency upon God. Why, God is become yours, your Father, your Husband, let your hearts be gathered up in him, let your minds be stayed upon him.

Beloved, its a sweet thing when a soul is truly stayed and rested upon this rock, when its set upon the rock that is higher then it self, then its able to out-look; and over-look all oppositions, whether within him, or without him, because it dwels on high, because its centered in, and rests upon that rock, that foundation that cannot be shaken; its in this strength, that the soul shall be able to overcome all temptations and trials: therefore look unto him, and be ye saved; look unto him, and be delivered; for he is God, and not man; he is a spirit, and not sless, he is the Lord without change; he will go into the fire and water with you, Bb 4.

there to uphold you, there to deliver you: O let your souls trust in him,

3. Improve your interest, in a way of comfort and satisfaction to your spirits; that is, let your souls be satisfied in this your God, let your spirits rejoyce in God your Saviour: And truly, well may those rejoyce, who have God to be their portion; their exceeding great reward. In whom will the obedient Child, the tender Wife rejoyce, but in the loving-Father, the tender Husband? yea, and account that the greatest portion, the greatest earthly comfort: how much more shall Saints rejoyce, who have such a powerful, gracious and wise Jehovah? such a mighty, rich, loving, and prudent Father, Husband, as the God of grace and glory? How may Saints rejoyce continually, who have such a Head, such a Husband to be their portion?

O beloved Friends, how may a Saint be able to see and say, when all outward comforts and friends fail, yet it hath a God left it still? He is a Friend that never fails: Friends may fail, and external comforts may fail, and liberty and life may fail; yea, and the heart, through looking too much upon these things, may seem to fail too; yet thy God will never fail, My slesh and my heart failed, saith David, but the Lord is my strength and my portion for ever; A high comfort for Saints; they have an interest in, and a relation to that God which

will never fail them, nor forsake thens.

The Lord will, in his wildom, teach them to make use of it; they thall not be like unto the fool that hath a price in his hand, but hath

not the power to make use of it.

I shall now proceed to the second truth, and that which is the substance or intention of the Prophet; God was his dwelling place, to whom he prayed; And the truth I shall propound to consideration, is.

That God hath been in all generations, and still is, the dwelling

place, the habitation of his people.

God hath beeen, and still is, the house and habitation of his people; this is a glorious truth, being rightly known; known so as lived in; God is the Saints house, and the Saints are Gods house; God dwells in Saints; and Saints dwell in God.

But I shall now discover something concerning Saints dwelling in God; thats the truth commended to us in the sext propounded; and this truth the Scripture abundantly bears witness to; Or its Saints experience both in Scripture, and its the present experience of Saints likewise.

1. See what the Scripture faith in confirmation of this truth, Pfal

18. 2. The Lord is my rock, and my bigh tower, my dwelling place of defence; The name of the Lord is a strong tower, the righteous run into it, and are safe, Prov. 18. 11. Mark you friends, the righteous run into the name of the Lord, and there they dwell; they run into God, and they dwell in him, as a Souldier will for his defence run into his towers or, a man for shelter from storm and tempest, will run into his house; so the righteous run into the name of God, which is God; for God hath no name which is not himself. This is the house, this is the habitation of Saints, this is Saints experience. What house hast thou, that are a Christian, but God? Its true, it may be thou hast a house made with hands; but what is this house to thee, without God? In him it is thou dwellest, he it is thou injoyest, even in thy material house, and he is the fulness of every mercy; this is that house which is from above, which carnal men and Hypocrites are ignorant of.

Qu. In what respect may God be faid to be the dwelling place, the ba-

bitation of his people?

Answ. He is their habitation, as he is the fountain, the Spirit in which they dwell; for God is an invisible Spirit, and power, filling all places; dwelling only, to apprehension, in the spirits of his people, there he displaies his glory, there he makes known himself; and so the Saints dwell in him, and he in them; as the streams dwell in the Fountain, so Saints dwell in God; That they all may be one, saith Christ, Job. 17. 21. as thou, O Father, art in me, and I in thee, that they all may be one in us; One in the Father, one in the Son, one in the same divine nature, in the same spirit; Thus Saints dwell in God, through Gods dwelling in them; and in conclusion, shall be swallowed up in God, who is their glory; this is that house the Apostle looked for

from Heaven, to be cloathed upon withall, 2 Cor. 5 1,2.

1. Saints dwell in God as their righteousness, as their justification; and in this respect, they are in him, covered and cloathed with him, as a man is covered with his house. Is 45. 25 in the Lord shall all the seed of Israel be justified, and shall glory. Mark you, they shall be justified in the Lord, that is, in the Lords righteousness; and this is the Name whereby he shall be colled, THE LORD OVRRIGHTE.

OUSNES, Jer. 23. 6. The Lord our covering, our cloathing: O, this is a glorious word indeed, when injoyed; when a soul can say this by experience, the Lord is my righteousness, my justification, in him am I justified, and will glory; In the Lord will I make my boast all the day long: This was Pauls experience, and his desire likewise of a more sull injoyment of this glory, Phil. 3. 8, 9. He accounted all things but dung, that he might win Christ, and he found in him, that is, in his righteousness. And he was made sin for us, that we might be made

the righteousness of God in him: So that he is our righteousness, as we are in him; and so dwelling in him, we dwell in his righteousness. This is it which is so often minded in the Revelations, That the Saints are cloathed and covered with long white robes, & the white robes is the righteousness of Saints. Rev. 3.5. He that overcommeth, the same shall be cloathed in white rayment: He that overcommeth flesh, and fleshly righteousness, shall be cloathed with the white robes, which is the righteousness of Christ, even the righteousness of God; And white robes were given to every one of them. Chap. 6. 11.

Mark you, Friends, its the portion, the priviledge of every Saint thus to be cloathed and covered with this houle from above, this pure and white linnen. Chap. 19.8. And to her was granted, that the should be arayed in fine linnen, clean and white; for the fine linnen is the righte. outness of the Saints: That is, God himself, who only is clean, who only is pure and holy, and in him are the Saints cloathed, in him they

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are justified, and in him it is they glory.

A fingular comfort to Saints, that they are not, they shall not be found in their own righteousness, that is silthiness, dung and dross, but they shall be found in him; and therefore, although its true, when you look upon your selves, I mean, slessly self, then there is no cause of glorying, but rather of shame, the soul seeing its own righteousness to bee indeed but silthiness, yet looking up to righteousness above, a pure righteousness, Gods righteousness: O, this is a comfort and a joy; and thus in him is all the seed of Israel, that is, all the Saints, justified, and shall glory.

3. Saints dwell in God, as he is their protection and preservation, as he is their power, their strength, their defence, their deliverer; and thus he hath been, and is the dwelling place of his people, and that in all generations: this Moses the man of God had experience of; and there is never a man of God, that is a man taught of God, a man acquainted with God, that dwells in God, but can bear witness to this truth; and that both in respect of spirituals and temporals; he is their protector and defender, in respect of temporal dangers, and spiritual, for both the Saints are subject to meet withall.

1. God is the Saints deliverer from temporal dangers and enemies: this Moses, the man of God, had much experience of, and therefore could well make use of that title, that interest, Lord, thou has been our dwelling place in all generations: God was the dwelling place of his people, when he carried them out of the Land of Egypt, through the Wilderness, into the Land of Canaan; when he subdued all their enemies, and setled them in that good Land: God was the dwelling place of David, when all the people spake of stoning him, he comfort-

ed himself in the Lord his God: God was the dwelling place of Asa, when so many thousand were gathered together against him, Lord, it is all one with thee to save with many, or with those who have no might, 2 Chron. 14. 11. God was the dwelling place of Herekiah, when that great prevailing enemy came against him, and Rabshekah was sent to rail on him, he had recourse to his God for protection, Isa. 37. And God was the dwelling place of David. Psal. 18. 1, 2. I will love thee, O Lord my strength: the Lord is my rock, and my fortress, and my deliverer, my God, my strength, in whom I trust, &c. And Psal. 46.1. The Lord is our strength and resuge, a very present help in trouble: therefore will not we fear, &c. And vers. 11. The Lord of Hoass is with us,

the God of Jacob is our refuge.

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Thus you fee, Beloved, that in respect of protection, deliverance and preservation, God is the dwelling place of his people. Ifa. 33 16. speaking of the habitation of a Christian, He shall dwell on high, munution of rocks shall be for his defence bread shall be given him, his water Shall be sure, &c. And Isa, 45. The Lord will create upon every dwelling place of Mount Sion, that is, all and every Saint, a smoake; and the shining of a flaming fire; for upon all the glory shall be a defence. And truly, Friends, its that which Saints can experience, that God is their rock and refuge in all times of diffress, their eye is upon him, and they can truly fay, whom have I in Heaven but thee? and there is none in earth that I defire in comparison of thee : And this is it comforts them and upholds their spirits in all dangers, in all troubles, The Lord of Heasts is for us, the God of Jacob is our refuge, therefore we will not fear what man can do unto us: They fear not him that can but kill the body, because they trust in him who preserves the foul; In the Lord put I my truft, faith the Propher, how fay ye then to my foul, fly hence as a bird to thy mountain?

2. As God is the habitation, the defence of his people in respect of temporal: so likewise is he in respect of spiritual dangers; he is their protector and defender from all spiritual enemies; Saints have spiritual enemies to encounter withall, sin, and Satan, and the world, many a fiery trial, and it belongs to God alone to carry through, and to deliver. Salvation belongs to the Lord, he it is that createth upon every dwelling place of Mount Sion, not only a defence from temporal, but from spiritual troubles and trials; and there shall be a Tabernacle, a dwelling place, which is God himself, for a shadow in the day time from the heat of temptations and trials, and for a place of refuge, and for a covert from storm and from rain, 1/a. 4. 6. When there shall come storms and tempests of temptations and trials, both from within and without, why God will be a hiding place to his people:

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ple: this is that building which is founded upon a rock, that when the rain falls, and the storms bear, it falls not, because its founded upon a rock, Matth. 7. 27. Its the condition many times of Saints, to meet with troubles without, and fears within, internal temptations and trials, which occasions blackness, and darkness, and trouble. But when the Lord clears up the spirit, and causeth the soul to fee that all is in God; I say, when the Lord shines forth grace and love, brightness and purity in the soul: in a word, when the Lord lifts up the light of his countenance: then the soul can say, Return to thy rest, O my soul, for the Lord bath dealt bountifully with thee; And so God is the rest of his people, there they are saved and upheld in temptation, there they are rested and cheared in deliverance.

Saints who know God, and dwell in him, they shall have preservation and deliverance from those siery trials and troubles, when others shall sink under them, and their hearts shall die in the apprehension of them. Is 33. 14, 16. When the sinners in Sion shall be afraid, and fearfulness surprizeth the Hypocrites: who among us shall dwell with the devouring sire? who amongst us shall dwell with everlasting burn-

ings ?

Mark you, the finners in Sion are afraid, fear hath surprized the Hypocrites, that is, those who were accounted Sion, and accounted themselves so too: but they were but Hypocrites; for that term

explains the former, who those finners in Sion were.

Hypocrites. Now God arifeth, vers. 10. And exalts and lists up bimself; now he unmasks and unveils the Hypocrite; now he reproves and lays all the sin in order before them; and now all Hypocrites and Formalists being awakened, sear surprize them, and now they must dwell with devouring fire eternally; But Vers. 16. the Saint, the true Israelite, shall now dwell on high; far above, not only the fear of external troubles, but this internal and devouring fire, which shall burn up the ungodly; For the day commeth that shall burn as an oven, and all the proud, and all that do wickedly, shall be as stuble, &c.

Its true, God will be a fire in his Saints, burning up fin and fless, and every evil thing that is in them; but he will be a fire burning up the ungodly, but the Saints shall be safe, and shall dwell in sure dwelling places; when it shall hail, comming down on the Forrest, then shall the Saints live under their shadow of defence, they shall enter into their chamber, till the indignation be over; they shall dwell

in the name of the Lord, where they shall be safe.

O, Beloved, how should, nay how shall this truth, where its brought home with power, uphold the spirit in all conditions? Is thy condition

a condition of external trouble from men > of internal trouble from Satan, fin, the motions and workings of flesh? why return still to thy rock, thy strong hold, thy house of defence; run into the name of the Lord, and thou shalt be safe; turn ye to your strong hold, ye prifoners of hope; make use of your God, dwell in him continually, as your Tabernacle, as your rock and refuge, hide your selves there, and then you are safe from all fear of evil, when snares, storm and tempest shall rain down upon the ungodly, when they go out of the snare into the pit, and out of the pit into the snare; then blessed are ye who sow besides all waters, and are rested onely on him; he is a portion that shall never be taken from you, a house, a habitation that will for ever

defend you.

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4. Saints dwell in God, as he is their strength and power, and fo they dwell in his strength and power; a glorious word indeed for Christians, they dwell in the omnipotent power of the almighty; the Lord is their strength and refuge, he is the faving strength of his Annointed; The Lord will give strength unto his people, and the Lord will blefs his people with peace, Pfal. 29, 11. He is their frength and power to uphold them, and to carry them through all difficulties and temptations; he is with them in the fire, and in the water, to uphold, to Arengthen them, his power is for them; O then learn to look above to the power of the Almighty in time of diffress; doth fin oppress thy soul? and a sensibleness of thine own weakness and insufficiency? why look unto God who is thy power and strength, thine upholder; for thou art kept by the power of God from falling; a glorious word of comfort for Saints, that they do not dwell in their own power, nor stand in their own strength, but they stand in the power and strength of the great Jehovah; they are fet upon a rock which is higher then themselves; the Lord of strength and power is his name.

Doth weakeness and inability to act to God, and to walk with God, oppress thy soul? look up then to thy power and strength, for its in his strength thou shalt act to him; I can do all things through Christ strength ening me, saith Paul; and Christ unto Paul, my strength shalt be made persect in thy weakness; and then saith the Apostle; most gladly will I glory in weakness, &c. for when I am weakest then am I strongest, 2 Cor. 12. O therefore let Saints know where their strength lieth, and let them dwell in it, let them look up to their power and strength, Isa, 40. 29. He giveth power to the saint, and to them that have no might be increaseth strength; a glorious word friends, unto souls truly sensible of their own weakness, and insufficiency to act to God, or to walk with him; why to such, and such only

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he giveth power. O therefore you weak ones, you tender ones, learn to waite upon him for the bringing forth of his strength and power in you; for ver. 31. They that wait upon the Lord shall renew their strength: they shall mount up with wings as Eagles, they shall ran and not be wear sy, they shall malke and not faint: beloved, God renewes strength to his people, every day gives in fresh renewings and upholdings, a continual supply follows in from that fountain, to the upholding and powerfull carrying through of his people, till they come to that marke run to, and untill they obtain that prize run for, till they come to the

end of their faith, their compleat and full salvation.

5. Saints dwell in God as he is their wildom, they dwell in his wisdom, he is made to them, and in them, wisdom, righteousness &c. they are wisdoms children, under wisdoms teaching, under wisdoms government, that spirit of wisdom being poured down upon them, they dwell in God their councellor and director, in temporals, in spirituals, they walk not after the wildom of the flesh, but of the spirit, In all their undertakings, they feek councel from above; and thus not onely in spiritual actings, but in civil actings, they are directed with light and direction from above, and so they enjoy God, and walke with God in all their undertakings, he is the life and marrow and substance of every thing unto them; O this is a sweet and glorious condition, when the foul so lives in the light of God, as to see him, and injoy him in all creatures, mercies, actings; when they fee God in all their wayes, and injoy him as the substance and quinteffence of every mercy; O learn then to dwell in God as thy wifdom, as thy light to enlighten, to teach thee, and to direct thee in all his ways; doth any man want wildom? let him ask of God who giveth liberally, Jam. I. Look to him for wildom to direct thee in a sweet and comfortable walking with himself; O saith the Prophet, that my ways were so directed that I might keep thy word; that shou mayft keep close to that word within thee, saying, this is the way, walke in it; look up to the Lord, I fay, in a sence of thine own ignorance; acknowledge thy folly; fo foolish was I and ignorant, faith the Prophet, I was even a beaft before thee; be content to be a fool in thy felf, that thou mayest be wife in him; so will he be thy counfeller, thy God and guide continually.

6. Saints dwell in the will of God, they are given up into the will of their father; so was Christ; not my will, but thine; so he taught

his Disciples to pray, thy will be done, &c.

1. They are made by the power of Christ in them to live satisfiedly, and contentedly in the will of their father; this is a sweet and fatisfied life, when a soul can say, and that truely, that the will of God is his will, when it is thus given up into the will of the Almighty, and dwells fatisfiedly in the minde of the father, its that sweetens all con-

ditions unto fouls who thus dwell in him.

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2. The will and power of the father thus manifested in Saints. makes them willing to walke furable to the will of God, Pfal. 110.3. thy people shall be willing in the day of thy power, in the beauties of holines: the will and power of the father in Saints, makes them willing to submit to him, willing to walk with him, willing to have flesh abased, dethroned, and laid low: willing to have God exalted in the highest, according to the measure of light, and power manifest ; they are delivered into the full and compleat will of the Almighty; its the will of God that his people should be holy, why its the will of Saints to have it so, its the will of God to lay low flesh: and its the will of Saints to have it fo; if it be the will of God that they shall come under dark dispensations, fiery temptations, thick and black clouds of flesh, which presents their sweet communion with God; they are willing to wair upon Gods will and wildom, in it likewife; not my will, but thine; and if it be their Fathers will that they shall suffer reproach and perfecusion from men of the earth, who have their portion in this life, why they are given up into the will of their Father in this likewife 3 and they can fay in all things, Father, not my will, but let thy will be done; let thy will be my will, and let the day of thy

power make me willing.

7. Saints dwell in the love of God, or in God who is love; its the portion, the priviledge of Saints to dwell in grace, and love continually, I John 4. 16. God is love, and be that dwelleth in love, dwelleth in God, and God in him: I his is a glorious sweet dwelling, for Chrifians to dwell in the fountain of love, and grace; O its a lovely habitation, a goodly portion; well might the Prophet fay, my lot, or portion, is fallen in a goodly heritage; this is that which abundantly sweetens the life of relations when they live in love; this is that sweetens the relation of a childe to its father, when it is sensible that it lives in the fathers love; and this is that which sweetens the relation of Wife to Husband, and of Husband to Wife, when they are sensible that they live in each others love; why, God and the Saints dwell together in the spirit, and they dwell in, and with each other, and that in love and delight too, as friends and lovers; and here they fing a fong of love, and spiritual rejoycing with each other; God rejoycing even with joy and finging over his people, Zeph. 3. and the Saints rejoyeing in their God, in their Christ, singing a song of love and joy unto him; thus Saints dwell in God as he is love to them, and love in them, and they dwell in that fountain of love and grace which fills them, and tatis fres

facisfies them at all times, and so begets and brings forth love in them, love and joy being a fruit of that spirit of love and grace in them. Consider friends, do you thus dwell in love indeed? is God in this respect your dwelling place? O how will this sweeten all conditions to you? what dispensation soever you come under, yet you see love lyin the bottom of it, yea, and love brought forth to your fouls through it; you may fay and that truly too, that all things work for good to you, all things flow from love, although the dispensation be contrary to fleth and blood, yet still the foul injoyes love in it, and can rejoyce in it, inalmuch as it is the will of the Father who is full of love.

And secondly, I say that this love begets and brings forth love in that foul who thus dwells in love; it begets love to God, to his Name, to his Honour, to his Gospel, to his Saints, to all men; and so this love of God fhed abroad in the hearts of beleevers, melts them, and moulds them into love, changes them into its own likenes, and frame; would you know a foul which dwels in love? why fuch a one is filled with love; love appears in the very contrivance, words, actions; he speaks love, and acts love, and follows love, and peace with all men, the God of love and peace ruling in the heart : thus you fee friends, briefly, the truth of this Doctrine, that God is the dwelling place of his people, as he is the fountain, as he is their righteousness, as he is their protector and defendersthey dwell in his power, in his wildom, In his will, in his love, and shall be compleated in his glory; but what is the reason, perhaps some may say, that God himself should thus become the house, and habitation of his people?

Answ. First, his good will and pleasure unto the sons of men; he will shew mercy, because he will shew mercy, and he will do good to his people out of his own bounty, his own liberality; and herein is the freenels of the grace in God manifested, and magnified unto the fons of men; for all the good that ever we receive from him is free; and this being rightly known, makes the foul free in its praise and thankfulness;

Not unto us, not unto us Lord, but to thy name be, all the praise. Beloved in that God becomes a house, a habitation, a defence, a rock, a refuge, a deliverer to his people, it all flows from his free goodness; and therefore as all flowes from him let all return to him; whether ye eat, or drink, or injoy, or poffes, let all be done to the glory of his great and good name.

Secondly, God is become the dwelling place of his people, that fo they might have a fafe and fure dwelling place, a fatisfying dwelling; beloved, no dwelling short of God could be safe and sure; no founpain (hort of him can afford that water of life; no righteofnels short of

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him could cover our weakness, no power short of him could protect and uphold us, no wisdom short of him can purely direct us, no will short of his can be perfect or compleat, no love short of him can be full and satisfactory to a soul living in it is here only is sweetness and delight, here only is preservation and defence, here only is suincis of joy and pleasure, joy unspeakable and full of glory; had God left us below himself, out of himself, two had been left below true joy, and true perfection: this therefore commends the love of God to us, the care of God over us, in that he hath prepared such a safe and sure dwelling for us; For its thou onely, O Lord, that makess us dwell in safety.

Thirdly, God is become the dwelling place of his people, that for they might have a comfortable and fatisfying habitation; nothing is able to afford true and fatisfying comfort but the Lord; we know it by experience; houses, lands, honors, pleasures, will not, cannot fatisfie; the very men of the earth, who have their portion in this life, cannot at all times be fatisfied with them, but they are thinking of something else of a higher nature, talking of another heaven; formes of Religion, ordinances, duties cannot fatisfie a spiritual soul, he must have God, and dwell with him. &c. he cannot be fatisfied; it is the Lord only who satisfieth the soul, as with marrow and fatness, who refreshes his people with loving kindness; and now when the soul dwells clearly with, and in this God of truth, when its come into that mountain, where is a feast of fat things, there its quieted, there its satisfied; he dwelleth on high, bread is given him, his water is sure.

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that so they might have an everlasting habitation, that they might not only dwell safe and satisfied, but that they might dwell for ever, being now received into everlasting habitations of joy and peace, receiving their house from above, which is a house not made with hands, but eternall in the heavens; Saints being entred into this house, this everlasting possession, they are made partakers of Gods everlasting mercy, cloathed with his everlasting righteousness, singing in his everlasting joy: upheld with him in his everlasting strength, reigning with him in his everlasting kingdome, &c.

Ver. If this be truth that God is the dwelling place of his people, it saints then make use of this house, of this dwelling place, and not doop to the world to dwell there, viz have their hearts & minds there, their confidence there. One thing (saith the Prophet have I desired of the Lord, and that will I seek after: that I may dwell in the bouse of the Lord all the dayes of my life, to behold the heauty of the Lord, and to entire in his temple, Psal. 27. 4. The temple of the Lord was typicall,

and led to the spiritual house; that is, God is the house and temple or his people, and the Salars are Gods house: O beloved, it is a demonstration of a poor low spirit, that lives below the Lord; What shall Christians, Salars, made partakers of the heavenly calling, avell below? have their confidence and comfort in carnal things? clearly themselves with thick clay? a little to work up your spirits, I fliall present some excellencies unto you, in your standing firm in

your station.

t. In God you dwell fafe and fure from temptations and trials, whether of men or Divels; nothing can reach you there, munition of rocks'is for your defence; but give way a little, wander out of your ftrong holds, gad abroad after the flesh, see the danger you come into. danger of being taken prifoners, and being captivated by the ftrong enemy, fubject to many a weakness, many a wounding : but while you keep close within your wall, while you live up in God, he is a safe refuge, a very prefent belp in trouble : tell me man, whether thou canft nor challenge all the powers of earth and hell, when thou art held Redfast in this strong God? then what is temptation? what Satan, fin, world, men? alas, nothing; who or what can feparate between God and thee? I will not be ofraid (faith David) although ten thoufands of people bad fet themselves against me round about, Plal. 3. 6. but where lay Davids confidence ? Verl. 3. Thou, O Lord, art a shield for me, my glory, and the lifter up of my head; but if thou fail here, and commest to live below, thou presently commest to converse with lions; and every bale temptation, or opposition, is ready to infnare thee, and thou commett again to have to do as it were with bondage : and David in his going out of this hold, and house, comes so low, as to be afraid that he should one day fall by the hand of Saul.

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2. As there is safety, so there is peace in this house; In the worldye shall have tribulation, but in me you shall have peace; here is quiet and rest for souls who are kept by the power of God: but if you get out of this habitation, you shall meet with oppositions, troubles, wars, from corruptions within you and men without you; then all corrupt wayes, and base miscarriages of men of the earth, under the name and notion of godliness, though indeed men of corrupt mindes, why it troubles thee, and disquiets thee: but when thou keepest close with thy God, or rather art kept close with him, then thou are above these things; I mean, above the trouble and vexation of those stinging railes of the locusts come out the bottomless pit, who can touch none but the men of the earth; why? because my peopleshall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places; when it shall hall, comming down on the forrest, even then shall my people dwell

in quietness and affurance for ever 3 O therefore keep your stations. It with God, it is your portion, your right, your glory 3 wait there.

fore upon him, whose work it is to keep you to him,

3. Its a rich and honourable dwelling, to dwell with God, to have fellowship with the Almighty, to be cloathed, covered, and satisfied with him; with me is riches and honour, yea, durable riches and righteoulnels, Prov. 8. 18. O, it is a low and a bale thing, for a ford born from above, to be taken up with, and to live with corruption, earth, world; it argues a poor, mean, beggarly spirit, halfe robb'd of its spititual excellency and glory; I appeal to thine own experience, man, who haft tafted of the Lords goodness, and been delivered into this everlasting habitation, whether thou are not more rich, honorable, satisfied, when most above in the spirit, in heaven with God, then when most in the earth taken up with the thoughts and temptations of this world; Paul could say, as having nothing, yet possessing all things; the foul in God possesses all things, all fulness, things present, things to come; but our of God it injoyes nothing, poor, miserable, wretched, blind and naked: but this dwelling in God, is a rich and honourable dwelling, its a house not made with hands, but a heavenly inherirance; O learn to make use of this house, run in there and be fafe, be at peace, be honourable and glorious for ever, go no more

a habitation, such a dwelling place that shall produce blessedness for ever; Saints have a house in which they dwell, which never wants repairing, which never wants recruting; sulness of bread is in it contilnually; it is that land of rest slowing with milke, oyle, olive, and
honey, a persedion of all good; its a house safely surrounded with the
strength of God, walls of fire, where neither canker comes to corrupt,
nor thief breaks through to steal; here is the Saints treasure, here is
the Saints pleasure for evermore; well might the scripture say, they
should return and come to Sion with singing; everlassing joy should
be in their hearts and mouthes, and sorrow and sighing should shee

How should this ingage the spirits of Christians to dwell on high to be much in heaven, in conversing, and contemplating with the

Lord ?

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How should this chear and comfort the spirits of Saints in all conditions? what sayest thou man? art weak? God is thy strength: are peor? he is thy riches: hast enemies within and without? he is thy salvation, thy rock, thy high tower, thy portion, thy house and habitation, thy King, thy Kingdom, thy glory, and let him be thy joy and one for ever.

Here is comfort in respect of thy weaknesses, in respect of thine es nemies, make use of this God, rest thy self in him, say with the Prophet in thy temptations, O Lord, thou haft been thy Saints dwelling place in all generations; thou are my dwelling place in all conditions;

I might come here to speak a word unto Natural men who live below, and without God in the world; and that first, a word of Cau. tion, to take heed how they meddle with Saints, for they are above their reach, they are in God; at most, they can but touch their outward man, they cannot touch them as they are in God; if they kill the

body, they can do no more.

a. A word of discovery of their low and sad condition; for as its Saints priviledge to dwell in God, so its sinners portion to dwell below: 1. Saints dwell in light; its your portion who are yet carnal to dwell in darkneis, even in groß darkeness and ignorance. 2. Saints dwell in fafety; you in open danger, of the common enemy Satan. being taken captive by him; Christians dwell at peace; you in enmity; Christians dwell in love; you in hatred; Christians dwell in fulnels and latisfaction; you in emptinels, vanity, and vexation; Chri-Rians dwell in God and in his Kingdom; you in the Kingdom of Satan and darkeness; Christians dwell in joy and finging; and you dwell

in forrow and fighing.

God is thy then the are

bors voi velice of dand

3. How should this therefore ingage your souls to look after a deliverance? O who our what man can be content tuo continue ot of God, out of grace and love, out of his peace and joy, out of his righteoufness and holiness, out of his protection and salvation? what man alive can go on reloycing in his ruine, finging as it were to his owndestruction? and so much the more may your souls wait on the Lord for this deliverance, feeing the Lord calls and invites you to him, tenders you himself, and son, his love, grace, and peace; hear, and your fouls shall live; come to me all you that are weary and beavy laden , and I will ease you; and, Ho, every one that thir steth. come take of the mater of life freely and then ferioully confider, as bad as thou half been have been received, have been faved; and why not thou as well as them? Manaffes an Idolater, a Murderer; the Jews betrayers, and murderers of Chrift: Saul a perfecutor; and therefore why mayft not thou a finner, be received into these everlasting babitations? where thou thalt, being once possest of it, live without danger, serve the God without fear all thy dayes.

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DISCOVERY

New Creation.

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SERMON

Preached at the Head-Quarters at Putney, Sept. 29.1647.

By Thomas Collier.

2 Pet. 3. 13.

Nevertheless we look for new Heavens, and a new Earth, wherein dwelleth righteousness.

LONDON,

Printed for Giles Calvert, and are to be fold at the Sign of the Black spread-Eagle at the West end of Pauls, 1651.

ENOUS ON print in a spirit Elice los subrações e lo adrigantes. the Hall goes to give the West Constitution of the



The Epistle to the Reader.

Reader,

HE new Creation, the Kingdom of Heaven in the Saints, is that great Mystery God is now revealing in them. I having opportunity and free-

ness (at the Head-Quarters) spoke something, according to that measure of light God hath communicated unto me, concerning this new Creation in the Saints; this truth being by some owned, yet by others privately opposed and contradicted.

I therefore at the desire of some, who judge Cc 4 themselves

The Epistle, &c.

themselves one with, and in this truth; as also for satisfaction of the contrary minded, have published that which was in weakness, yet in power then delivered: Although its true, thou mayst not here read verbatim what was then delivered, yet thou hast here the heads and substance of it: God making thy spirit one in, and with any truth that thou findest here, let him have the glory; and he who is thine, and the Truths servant, bath his end, and utmost desires.

Same will want bei

at the define of fome, who had

T. C.

Isaiah



Isaiah 65.13.

Behold I create new heavens, and a new earth.

> His Scripture propounded, is a fatisfying reason of some prophetical Gospel-truths, formerly discovered. Wherein we may take notice, First, of the grace of the Gospel, verl. 1. I mas found of them that fought me not, &c. Wherein you may note, That persons not seeking after grace, are made partakers of grace; or that persops seek and find grace from their being

fought out and found by stace.

Men participate of Gospel grace, not because there is either desert or defire in themselves, but from the everlasting love and free bounty of a gracious God, who is the fountaine of grace and love; fee this testified Jer. 31. 3. I have loved thee with an everlasting love: therefore in loving hindness have I drawn thee. As this was a truth to the natural Israel; much more is it a truth to the spiritual Israel. Whence was it that God shewed mercy to Mary, out of whom was call seven evils (that is, a perfection of wickedness was in her) but free grace and love? See Luk.7 the latter end, with Cha. 8.2, with those Act. 2. who were the betrayers and murderers of Christ, made partakers of grace by Chrift. Saul, Ad. 9. 1,2,3. who persecuted Christ, received by Christ.

Use 1. How might this encourage sinners, yea, and the worst of inners too, to expect not only the declarations, but the communicati. ons of grace from the Almighty ? Haft been a filthy polluted creature? fo was Mary: Halt been an enemie to Chrift, a perfeentor of Christians? so were those, Act. 2. and Saul, chap. 9. Yet cobtained mercy, I Tim. L. 13, 14. And this is written for thy en-

buragement, that thou likewise maift expect mercy.

vse 2. To raise up the spirits of persons made partakers of Grace, to admire God who is the sountain, and to cry Grace, Grace unto

Secondly, Here is the disposition of man naturally, ver. 2. which is to oppose Grace; notwithstanding God spreads forth his hand un, to them in the tenders of mercy, yet they walk after their own

zhoughts.

A second Gospel truth by the Prophet discovered, is Gods exalta. cion of his own Name and People in the latter dayes, ver 9. with the ruine of all enemies, both within them, and likewife without them: within them that ignorance and darkness in the things of God, that carnalness and fleshlines that naturally dwells in them, that unsatisfiedness at all times and in all conditions with the will of God : all enemies without must be spiritually stain, ver, 13. See what the Maughter is, ver. 13. Therefore thus faith the Lord God, Behold my fervants shall eat, but ye shall be hangry; Behold, my servants shall drinke, but ye shall be thirsty: that is, my servants who live in me shall dwell on high, Isaiah 33. 1. Bread shall be green them to eat, their waters shall be sure, they shall feed on that feast made of fat things, Isaiah. 25. which is God in the spirit; when Formalists and Legalists, who live on things without them, shall be hungry and thirsty, nothing to feed on, when the glorious appearance of truth discovers the emptiness, and destroyes the being of that wherein they lived. Behold my fervants shall reloyce, but ye shall be ashamed > Behold my servants shall sing for joy of heart, but ye shall cry for forrow of heart, and how for vexation of spirit; they shall be ashamed, because that wherein they trusted, their spiritual life and livelihood is taken from them; but ye (to wit the Saints who live in the spirit) shall rejoyce, shall sing for joy of heart, Isaiah 35. 10. Then shall the redeemed of the Lord return and come to Zion with fongs, and everlasting joy upon their heads; they shall obtain by and gladness, and sorrow and fighing shall fee away. This shall be, and is the life of Saints who live in the fountain, or rather in whom the fountain lives.

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In a word, thefe two things are here prefented ;

Firft, The rejection, or rather the fubjection under feer of the ene;

mies of God.

Secondry, The exaltation, glory and joy of the Saints, Ver. 15. To shall leave your name for a curse to my chosen: for the Lord God will slay thee, and call his people by another name. That is, whereas the name (wz.) the power of the wicked hath been exceeding high the bond will say that name, bring down their power and glory, and day this the dust, make it a reproach: but he will call his servants by another

name, whereas formerly they had a name of reproach, accounted the off-scouring of all things, a reproach and proverb amongst men; and fo that word of truth hath been verified, Behold, I and the children whom God hath given me, are fet for fignes and wonders in Ifrael. O beloved I How have the Saints been fet for figns and wonders, even amongst those who pretend themselves to be the Lords Ifrael? Its true, in this and other Nations called Christian, its looked upon as an exceeding contemptible thing, not to be a Christian; to be a Heathen, an Infidel, this is an evil thing : But 2. Its accounted a far more contemptible thing, to be a Christian indeed; not to be a Christian in form and profession, is a contemptible thing; but to be a Christian indeed is a more contemptible; a sad word indeed, and it behoves those who are the causers of it to look about themselves; For the leaders of my people cause them to erre, and God is now casting reproach upon them, but he will call his people by another name.

Object. But how shall this be effected, may some say it is exceeding unlikely; wickedness prevails both within and without, in high

and low, it feems to be very unlikely.

Answ. Nay, saith the Lord, I will effect it 3 rather then this great work shall be left undone, I will make a new Creation, Behold I create new heavens, and a new earth, Vers. 17.

This Ecce, behold, notes the excellency of the thing to be be-

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Doelr. But the general truth which I shall, at present, commend

unto you, is this :

That the great work which God hath to effect (in the world, and in the Saints) in these latter dayes of the Gospel, is to set up a new Creation, viz. New heavens, and a new earth.

In the profecution of this truth, I shall, first, open the termes with you, what is meant by the new heavens, and the new earth; in the

unfolding of which, I shall confirm the truth propounded.

First, For the word, Heaven, it hath different acceptations in Scripture; sometimes it is taken for the Acry Firmament, in which the sowies sly; sometimes for the Starry Firmament, Gen. 1. 8. Sometimes for the preaching of the Gospel, which is the word of the Kingdom, yet called the Kingdom of Heaven; The Kingdom of Heaven shall be taken from you, &c. Sometimes for the Church, Rev. 18.20. Sometimes for the Saints Union with God, and spiritual entered the two last acceptations ("viz.) the Saints, with their enjoyants of God in the spirit. It is true, there are different apprehensions

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In many concerning this Scripture; some apprehending, that it relates to the destruction of this material form and frame of heaven and u earth, and the creation of a new, from that in 2 Pet. 3. 13. Because, fay they, that the destruction of this material frame and form is onely minded in that Chapter. Now although I shall not deny that which is from hence concluded, yet I believe, that there is much mystery in that Chapter, and shall be made good within the Saints, In the Spirit, as well as without them, according to the Letter; and that of the new Heaven, is wholly mystical, according to what light I have received; not that I defire to argue forth the thing at present, but with much tenderness to pass it by.

Secondly, Some apprehend, that Christ shall come and reign personally, subduing his enemies, and exalting his people, and that this is the new heaven and the new earth; but this is not my apprehension: but that Christ will come in the spirit, and have a glorious Kingdome in the spirits of his people, and they shall by the power of Christ in them, reign over the world; and this is the new heavens, and

the new earth.

First, He will have a glorious Kingdome in the Saints; The Kingi dome of God is within you; heaven is the Kindome of God, and this Kingdom is within the Saints; and this is the new Creation, the new heaven, the Kingdom of heaven that is in the Saints. Its true, we have had, and still have, exceeding low and carnal thoughts of heaven, looking on it as a glorious place above the Firmament, out of fight, and not to be enjoyed rill after this life; but God himself is the Saints Kingdom, their enjoyment, their glory; where God is manifelting himself, there is his and the Saints Kingdom, and that is In the Saints. Here lieth the great and hidden mystery of the Gospel, this new Creation in the Saints.

Querie. Wherein lieth the nature and glory of this new Creation?

Answ. The nature and glory of it lieth in that renovation, or ro newing of the minde; an internal and spiritual change; a transformation out of the nature of the first, into the nature of the second A dam. This I shall for your fatisfaction, confirm unto you from Scrip zure ; although I truft I shall deliver nothing unto you but expert 2 w mental truth. See 2 Cor. 5.17. He that is in Chrift, is a new Creatures ten old things are past away, behold all things are become new. Here is this new Creation within, a new creature, a minde renewed by the Spirits down this is that new man mentioned, Epbef. 4. 23, 24. which after God in w is created in righteoulnels and true holinels ; note, it is created, and the that after God: Now what this creation, or new man is according

to what I understand, no farther I dare to speak; its that Union which the Divine nature, the Spirit, hath with and in our spirits; by which Union it transformes our spirits into its own glory, and shall, in conelusion, wholly swallow up the Saines in that spiritual glory, which will be their eternal perfection, their Heaven, their Kingdom, their glory. This is the first part of both the nature and glory of this new Creation.

Querie. Why is it called, new heavens, in this Scripture, as if it were some more then ordinary glory? This mentioned is that which God workes ordinarily in every Saint, this new Birth, or spiritual re-

newing.

Anjw. First, Its true, that this new spiritual work of God in the spirits of men, is effected in the spirit of every Christian ; but this new Creation minded in my Text, is a more then ordinary degree of this spiritual glory; for I do not understand by the new heavens, a new thing contrary to what hath been formerly, but a higher measure and manifestation of one and the same glory; as the Covenant of grace was called a new Covenant; not because it was not in being tormerly, but because it should be more gloriously manifested then formerly, it should bring forth more glorious effects in the Saints then formerly.

For my more clear proceeding in, and your better understanding of this new Creation, I should minde one thing unto you by the way,

and that is this.

I minde the dispensations of God to the world, or rather the Saints in the world, to be answerable to his dispensations in the spirit of every

Saint; I minde it thus:

That as God proceeds gradually in the manifesting of himself in the spirits of his people, the first, second and third heaven, as Paul 2 Cor. 12. or children, young men, old men, as John hath it, I John 2. 11, 12. fo he makes known himself unto his Saints in the world gradually the first, second and third heaven, or dispensation of heaven-0 ly light and glory; or rather a different manifestation of one and the are dispensation of light and glory. 44

As first, in the times of the Law, God made himself known to his people under dark shadows and types, there was such a glory which made them exceedingly to quake and

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Secondly, In the dayes of Chrift, who put an end to those shadows, there was a higher manifestation of light and glory, wherein was more clearness of light and joy, which was the young or mid; die age,

But thirdly, This last time, or third dispensation of God to, and in his people, will be much more glorious, much more in the spirit, and therefore called a new heaven; it shall be the light of the same dispensation began in the Law: See this confirmed Rev. 21, 2. 2Pet. 3. 13. 1/2. 66. 22

Query. Wherein doch the glory of this new heaven confift more

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then ordinary ?

Answ. 1. In the abundance of knowledge, Isa. 11. 9. The knowledge of God shall cover the face of the earth, as the waters cover the face of the earth, as the waters tover the sea; You may read from ver. 6. that the Lion and the Lamb. &c. shall lie down together: I shall declare by the way what I understand to be the truth intended, not that I limit it from any farther truth that any may see in it.

r. There are all these things within us in that old Creation, the Lion and the Wolf, &c, which opposes and prevents the Saints joy, and spiritual enjoyment of God; now these shall be so over-powered by the glorious appearances of light, that they shall no more hurt or destroy the Saints peace in their holy mountain, their enjoyment of God in the Spirit, which is the Saints mountain; for the earth shall be full of the knowledge of God; the glorious appearings of light in the spirits of Christians, will so cover that earth which is within them, that they shall be in a great measure freed from those corruptions, those distractions which somethy were prevalent in them.

2. God will take away the nature of wicked men, that although they remain Wolves, Lions, and brutes still, yet they shall not hurr nor destroy in all the holy mountain of God, that is the Church; and that through the abundance of light that shall be communicated even unto natural men; for the earth, that is, earthly men must give glory to the God of heaven: So Hab. 2. 14. The knowledge of the Lord shall cover the face of the earth, as the waters cover the sea; for the earth shall be filled with the knowledge of the glory of God: there shall not be onely the knowledge of God, that there is a God, but the knowledge of hls glory shall be much more abundantly manifested.

And the truth is, that herein lieth one principal part of the glory

of this new Creation, in the knowledge of God.

As ignorance is the grand cause of so much corruption, so many mistakes in the things of God; for alwayes the will and affection follows the understanding, whether inlightned or blinded 5 so it is the knowledge of God, the breakings forth of light in the spirit

that delivers tours from that corruption and darkness.

This truth Paul manifefts in his prayer for the Ephefians, Chap. 1. 17, 18. in his defire for himfelf, Phil, 3. 10. That I might know bim, Oc.

Query. Wherein shall the knowledge of the Saints increase?

Answ. Amongst many I shall instance in these particulars follow-

First, In the knowledge of the mystery of God, and that as he is in them; for God is a mystery, Col. 2. 2. And it is by the appearance of God in us, we come to know God who is a mystery. The truth is that we have had, and still have, low and carnal thoughts of God, judging him to be a God a far off, and not a God nigh at hand; this is that Antichrift which denies Chrift to be come in the flesh; this is that mystery of which we are exceeding ignorant, God manifest in the fielh, I Tim. 3. 16. we have had very narrow apprehensions of Chrift, and the manifestation of the glory of Chrift, limiting it to that one man, when the truth is, that Christ and all the Saints make up but one Christ, 1 cor. 12, 12. And God as truly manifests himfelf in the flesh of all his, as he did in Christ, although the measure of that manifestation is different. This is a mystery which God is revealing in the spirits of his people, and is indeed the glory of this new Creation; this being in some measure manifested in the spirits of Christians, produceth in the second place,

Secondly, A knowledge of their spiritual liberty in Chrift.

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1. Spiritual liberty and justification from all spiritual enemies. fin, law, condemnation; whatever opposes the souls peace in this new heaven, its all done away, Joh. 8. 36. If the Son Shall make you free, then you are free indeed. Saints shall now come to feethat they are free indeed by Christ, Att. 13 39 By him all that beleeve are juflified from all things, from which they could not be justified by the Law of Mofes, Gal. 5. 1. Thus Saints Shall know their liberry, and fand fatt in it too, For the inhabitant shall not foy, I am fick; they that dreek therein [ball be forgiven their iniquity, 1fa. 33. last. That is, they shall live in the knowledge of their liberty from fin, although formerly through ignorance we have not so much looked after it. This hath been accounted the highest measure of Christianity, to see our selves thified, to enjoy the full affurance of justification by Christ; a defire of Faith was a high measure of Faith, and well if the foul get affufance while is hath a being in this body; and thus many a precious foul hath lived low under legal bondage through ignorance; whereas justification from fin by Chrift, is the first step in Christianity, and rit that which gives us the denomination of children, 2 John 2, 11, 12. I write unto you little children, because your simes are forgiven you for bus names sake. Persons enjoying the forgiveness of sin, are but little children, babes in the school of Christ. Now this liberty from sin, is, that the Saints shall live fully in the knowledge of it, as likewise in the knowledge of their liberty from legal bondage, and so from legal a&-

tings, Rom. 1.2. which I pass in this place.

2. In the knowledge of their liberty from men, 1 Cor.7.23. Ye are bought with a price, be ye not the servants of men; That is, not to be subject to men in the things of God, in matters of conscience; that belongs only to God himself, it is proper peculiar right to rule in the spirits of his people; although its true, that there hath been, and still is, through ignorance, a principle in man, not only to usurp authority to rule in, and over the conscience of others, but a principle in us also out of conscience, to submit to man in such cases; now God is discovering, and likewise delivering his people from this spiritual bondage unto men in the things of God, and that from the knowledge of their liberty in the spirit.

3. There is a liberty in knowledge, I John 2.20. To have an Unition from the holy One, and ye know all things: that is, all things that the Spirit makes known; They are not tied to other mens approbation, but walke in that light the Spirit makes known in them. See 1 Cov.

2. 15.

Secondly, The glory of this new Creation confifts in the Saints

knowledge of their peace, and union with God.

First, Peace; and that first, peace with God; this is enjoyed by faith, Ephes. 2. 13. Rom. 5. 1. Being justified by faith, we have peace with God. Every man naturally is at a distance from God, but by

Jesus Christ they come to enjoy reconciliation.

But Secondly, they enjoy not only peace with God, but peace with the Saints; it is only the Glorious light of this new Creation that will put an end to these divisions amongst Christians; it is not Magisterial power, setting up Uniformity, but that one Spirit of light and truth that must bring the Saints into this unity. I question not, but many of you have read what Zephaniah writes, Chap. 3. 9. I will turn to the people a pure language, and they shall serve me with one consent, or with one shoulder.

This pure language is the language of the spirit; and the truth is, that nothing else will be able to put an end to these divisions but this spiritual dispensation, this new creation of God in the spirits of his people, and this is and shall be the glory of this heaven, unity and peace amongst Saints; see Isa 11.13. The envy of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy

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Judah, neither shall Judah envy Ephraim. Whence is it that there is so much envy in the spirits of Christians, but from their sless lines each other, when they should rather be a comfort to each other? but this shall depart, and be gone in this new Creation; this kingdom of God, it shall be a kingdom of peace, not only internal with God, but with the Saints, 1sa. 66, 12. But,

Secondly, With men, and amongst men of the earth, this new creation will put an end to all those wars and consusions in the

world. See Ifa. 2.4.

When once the Saints mountain comes to be established in the top of all mountains; when they shall live in God who is their mountain, this light and glory shall go forth so far amongst the wicked, as that they shall imbrace peace; it will put a period to wars and come

motions that are among ft the men of the earth-

Secondly, there is the knowledge, not only of their peace with, but of their union in God: here still lieth the great mystery of the Gospel, the Saints union in the Spirit, the knowledge of it is exceeding glorious; that this is a truth, see Joh. 17. 21. There is a union of Spirits, 1 Cor. 6. 17. A union in the power, wisdom, and glory of the Father, but I forbeare the inlarging of these at

prefent.

2. The glory of this new Creation confifts not only in know-ledge, but in spiritual enjoyment likewise; there is the abundance of spiritual enjoyment; it does not only see and know, but it enjoyes what it sees; it sees liberty and peace, and enjoyes it, and lives in it; it sees God in the Spirit, and lives in him; it not only sees a union, but enjoyes a union, both in spirit, wisdom, power and glory of the Father; and thus Saints siye in that abundance of life that is in God. John 10. 10. I am come that ye might have life, and that ye might have it more abundantly. O the abundance of spiritual enjoyment, of spiritual communion, Saints in this heaven enjoy! hence it is the Apostle saints, when they see it and enjoy it, it will be enough to fill them with joy unspeakable, and full of glory.

3. The glory of this new Creation confifts not only in being delivered from legal and flethly actings, but likewise lives in the power of heavenly and spiritual actings; and that first, to God in spiritual payer and praisings; but secondly, from God, not only in the whole conversation, but likewise in acts of rightcousness and justice unto men, but likewise in preachings and praisings; all shall be done the wisdom and power of the Spirit, that so grace may be communicated.

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nicated to the hearers. This is the third part of the glory of this new

Creation, and enjoyed by those who live in it.

4. And finally, the glory of this new creation brings forth joy and gladness in the Spirits of those who live in it, perpetually singing of new fongs of Praise unto the Lord; See Rev. 21.4. 1/a.25.7. I shall instance more particularly, Rev. 19. 1. where you shall finde, after the fall of Babylon, which is effected as well within us as without us, there was a voice of thundrings, faying Hallelujah, and ver 6. For the Lord God omnipotent reigneth: This is that will minister occasion to fouls to fing Praises, when they can say truly, The Lord God omnipotent reigneth, that is, reigneth over flesh and corruptions, and the powers of darkenels are vanquished and subdued. Chap. 15. 3. They fing the fong of Moses the fervant of the Lord; but who fung this fong? those who had gon through this Sea of glass, and gotten the victory over spiritual enemies, who had gone through this fiery sea, and overcome; they fing this fang of Mofes; its called the fong of Mofes, because when Moses could look back, and see his enemies dead in the red sea, then he could sing; so when souls see themselves spiritually delivered, all their spiritual enemies lie dead before them, then they can fing; this is that new fong mentioned Rev. 14. 3. that none could learn but those who were redeemed from the earth; it is called a new fong, in opposition to the old carnal, and formal fingings of the world; it is fuch a fong, that none can learn, but those who are redeemed from the earth; what is that? why it is to be delivered from that earthliness and fleshliness that possetfeth souls: when once soul are delivered from this earth, as they shall in this new heaven, then they can fing new longs, and not till then; See one Scripture in the old testament amongst many, answering this truth, Zec. 8. 19. Thu faith the Lord, The fast of the fourth moneth, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth shall be to the bouse Andah joy and gladness, and shearfull feasts: therefore love the trail and peace. This, its true, relates to the Jews in the Letter, concening their Babylonish captivity, but it principally relates unto of coming forth of mystical Babylon, as its clear in the verses to the en of the Chapter; all those dayes of fastings shall be turned into days of featlings. I temember in the Golpel, when the Pharilees queri of Christ, what the reason was that Johns disciples fafted, and Chris fasted not, his answer was, The children of the bridegroom cannot fall long as the bridegroom is with them, but the time will come when the bridegroom (hall be taken away, or then shall they fast. Beloved it is and gument that the bridegroom hath been gone from us a long time. that is the cause of those fastings and mournings; but when bridegroo

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bridegroom is come, those dayes of fastings and mournings shall be ended, and shall be turned into feastings and spiritual praisings. This is that Paul mindes in the Primitive times, Col. 3. 16. Teaching and admonishing one another in Psalmes, and Hymns, and spiritual songs. And truly, when we come into these new heavens, we shall then know what it is thus to teach one another. Thus amongst many have subtanched forth these sew particulars, wherein the nature and glory of this new heaven consists.

Use I. Is to discover the ignorance of those who would retain men

fill in the old heavens under carnal and fleshly forms.

2. To encourage Saints who have yet but low apprehensions of this glory, to press forwards, as Paul, Phil. 3. forgetting those things which are behind, preffing forward to the mark, that is, the perfect ion of Christ, who is the mark, the prize run for. It is a low and carnal principle, for to fet men a looking back after what once the foul enjoyed; not that I shall deny, but that God may communicate comfort to fouls in this low condition, but that this is the temper of a Gospel spirit inlightned in the myftery of truth, to fee the greatest glory to bee before, and that darkness which is behinde, and so it forgets that which is past from the glory of that which is before; truly a foul taught of God in this spiritual mystery of the new Creation, cannot rest it self satisfied, that is, so satisfied, as not to press forward, short of glory, of that perfection which he fees in Christ; this is the end of all Golpel ministrations, thereby to work up fouls into that unity of faith, and knowledge of the Son of God; God working in it, it shall be accomplished.

2. To speak more externally, by new heavens I understand to be meant a new Church estate, and that in opposition unto the old;

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carnal and prophane creatures, people for the most part without the knowledge of God, such was the matter of the carnal Church; but the matter of this spiritual Church, this new heavens shall be the Saints, such as are all taught of God, Thy children shall be all righte-

ousness, Isa. 60,21. Revel, 21. ult.

2. New in opposition to the old manners, and old conversation. The members of the old Church were perhaps ignorant, prophane, having a form of godliness, without the power of it; but the members of this new heaven shall so walk with God, as to honor his name; God will so gloriously appear in them, as that the world shall be convinced by their godly conversation; The remnant that are left shall do to miquity; Go.

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3. They shall be new, in respect of form, compacted together by the Spirit, not literal formes and ordinances. The old heaven, or Church constitution hath been formed up withexternal compactings, the wildom and power of the sless kind together by things without them, not by the bands of the Spirit, the principle and power of love, which is an everlasting band, which will occasion Saints communion

to be fweet and spiritual.

4. They shall be new in respect of ministery, not in the Letter, but in the Spirit, pot setcht out of the bottomless pit of creature-wisdom, and humane abilities, but the single ministration of the Spirit; Pray in the Spirit, preach and prophese in the Spirit, praise in the Spirit, that is in the wisdom and power of that law in the Spirit, which will deliver Saints from slessly actings, into the glorious liberty of spiritual actings, that they shall no more act from a legal principle, to a law without them, but from a principle of light, life, liberty and power within them. Thus God will create a new heaven, a new Church estate in the Spirit, which will produce spiritual communion, spiritual joy and gladnes amongst the Saints, who live in this light and glory.

This is that mentioned, Zech. 4.2. The candlestick all of gold, which notes unto us the purity of the Church, not only in their coming forth of literal Babylon, but principally of our comming forth of mystical Babylon in these later dayer; so likewise the woman cloathed with the Sun, Revel. 12. having the Moon under her feet; that is, the Church cloathed with Christ the Sun of righteousness. But unto you that fear my name shall the sun of righteousness arise with healing in his wings, Mal 4. with the Moon under her feet; all things be low and short of Christ, under feet, low in esteem with the spiritual soul, she being with childe, travelling, pained to be delivered, that is, to bring forth Christ.

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This informes us of the vanity and ignorance of those who seek so much to keep up the old heavens, the old Church for matter and Members, that will turn the world into Church by a humane power, they are those that must be spiritually slain, Isa. 65.11,12. But ye are they that for sake the Lord, and sorget my boly mountain, that prepare a table for the troop, and surmish a drinke offering unto that number; theyefore I will number you to the sword, and ye shall all bow down to the slaughter, &c. Here is the vanity of such persons as seek to uphold formes, stessly actings, and stessly compactings, the old Ministery set the out of humane abilities, the wisdom of the sless limiting the spirit to those humane qualifications where he appears least; all these both persons and things must bow down to the strughter. Now I.

come to the second part of my Text (And a new earth) in this new Creation, there is not only new beavens, but a new earth

What this new earth is, its to be looked upon, either more myftical.

ly or more literally, as the new heavens :

1. Mystically, there is an earth in the heart of every man; nay of every Christian, slesh and sleshly corruptions, sleshly conclusions which prevents the joy of Saints; now the Lord will make a new earth, he will subject that old earth that is in his Saints, that it shall not so prevail in them, he will be a fire in them, Mal. 3. 3. burning up and consuming this old earth and slesh. O beloved there is is much ignorance even amongst Christians, of Christs appearing powerfully within as a fire to burn up and consume the deeds of darkness; this is that John mindes, when he saith, He shall baptize you with the holy Spirit, and with fire; And Christ himself, I am come to set fire in the earth, and what will ye if it be already kindled? Truly friends, it is the work of Christ to set fire in the earth, that is, that earth which is within you, as well as without you.

I. There fhall not be fuch earthly adings, adings after the flefh,

either the lufts of the flesh, or the righteousness of the flesh.

2. There shall not be such earthly distractings, which flow from those corrupt motions and actings, but this earth being covered with the knowledge of the glory of God, and delivered from this earthlyness and fleshliness into the glorious liberty of the sons of God, shall act to God more purely in the Spirit, being delivered both from fleshly actings.

and flefhly diftractings.

Those vials of wrath mentioned in the Revelations, are not only to be poured out upon earthly persons and things without the Saints, but likewise upon this earth within them; this is that minded Rev. 10. 2. The Angel which is Christ, sets his right foot on the sea, and his left foot upon the earth, and cryed with a loud voyce; and ver. 4. Seven thunders utter their voices, that is, the Lord speakes a perfection of terrour and dread to the earth and sea, that is within the

Saints, as well as without them.

A glorious word for poor Christians who wait for deliverance; the vision is for an appointed time, it will speak and not lye, it will come and not tarry; thy vile body shall be changed, thou that appear with him in glory, thou shalt see the death of that body of sin, thou shalt pass thorow that sea of glass mingled with size, and see all sky sine, thy carthlyness left behinde, lying dead of fore thee, which will octafion thee to sing new songs of praise anto the Almighty Sca. Comfort your selves with these things; wait a mestly pressing on unto this enteriorment.

Secondif

Secondly, By earth I understand to be meant 1. The powers of the earth, or the Magisterial power, the rule and government of this earth, It shall be an earth wherein dwelleth righteousness, 2 Pet. 3.13.

Query. In what respect may the earthly Magistracy, or earthly pow-

ers be said to be made new.

Answ. 1. In respect of the persons ruling, they shall be such as are acquainted with, and have an interest in the righteous God; that as formerly God hath many times set up wicked men to rule and govern: See Dan. 4. 17. The most bigh ruleth over the children of men, and giveth it to whom soever he will, and setteth up over it the bases of men: Now as God hath many times given the government of Nations into the hands of the basest of men; so he will give it into the hands of the Saints.

I question not but that you have heard of the personal reign of Christ, that he shall come personally and subdue his enemies, and so rule over the world; but this will be the glory of Christs Kingdom.

1. He will have a glorious Kingdom in the spirits of his people,

and this is the new heavens. And

2. He will in and by his Saints rule the world.

That this is a truth, I shall confirm unto you from Scripture, Dan. 8. 27. And the Kingdom and Dominion, and the greatness of the Kingdom under the whole heaven, shall be given to the people of the Saints of the most High, whose Kingdom is an everlasting Kingdom, and all Dominions shall ferve and obey him. What more mystical truth may be in this Scripture concerning the Kingdom in the Spirit, I shall not queftion; but this I believe to be a truth, that the Nations shall become the Nations of Christ, and the government shall be in the hands of the Saints, Isa. 60. 12. The Nations and Kingdoms that will not ferve thee (to wit Christ in the Saints) that periff; yea, those Nations Shall utterly be wasted. See ver. 17, 18. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: Here is the new creation, all new: and I will make thine officers peace, and thine exactors righteousness; violence shall no more be heard in thy streets, wasting and destruction within thy borders, Fer. 30. 20. Your Nobles shall be of your selves, and your Governours shall proceed out of the midst of you. God wil raise up men of singular spirits and principles to govern the Nations. Thus, in respect of the persons governing there shall be a new earth for by earth is meant the earthly powers, Revel. 12, the earth helped the woman, that is, the powers of the earth.

Secondly, It shall be a new earth in relation to the manner of the

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persons ruling; it is a new earth, in which shall dwell righteousness. 2 Pet. 3. 13. this is the great work that God hath to effect in the latte dayes of the Gospel, to reduce Magisterial power to its primitive inflitution; that you may fee Rom. 13.1. There is no power but is ordained of God, and it is ordained for the punishment of them that do epil, but for the prayle of them that do well. Although this end hath been a long time loosed, yet now God will reduce it to this institution. This is the great work, Right Honorable, that God cals for at your hands, whom he hath railed up for that end. See 1/a 8.4 Behold ye fast for strife and debate, &c.ver 6. Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go tree, to break every yoak? This is a Gospel fast, and that which God calls for at your hands; it is not to hang down the head for a day like a bul-rush, that so with more applause there may be a smiting with the fift of wickedness; no, no, beloved, it is the execution of righteousnels, justice and mercy, without respect of persons, it is to undo every yoke; and this being the great work in hand, and that which God calls for, and will effect, give me leave to prefent among it many national grievances, some few unto you.

First, Spiritual oppressions in matters of conscience. You know that a long time man bath affumed this power to himself to rule over the consciences of their brethren; a great oppression, and that which cannot be born in fouls who live in light, and that from which God

will deliver his people, and punish all that oppressed them.

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Secondly, In temporal oppessions I shall minde some few. I. Tyrannical and oppressing laws, and courts of Justice : Hence it comes to pals many times, that to feek a Remedy proves deftructive, the cure proves worle then the difease; many an honest man chufing rather to luffer lols, then by the ule of means to leek his right, fuits at law being so dangerous and hazardous to the states of men the end of law and course of justice should be for the righting of men

In case of damage, and not undoing; bater no cure, then such a curc.

A fecond oppression or grievance is in writing our laws in an unbe. known tongue, that the most part of our National inhabitants cannot understand their own laws; that the French should be better read in our Bnglish laws, then those to whom they pertain, what oppression comes to the Commons of England by this means, I need not mention: t of its not unknown how many by this means are maintained by other ant mens loffes.

A third oppression the kingdom groans under, is a slavery to the wills of men, although as that which hath been alwayes declared against

gainst since this was began, yet we never were so volved up into it as now; there is an affection to arbitrariness in the wils of almost all men, from highest to lowest; men act according to their wills, whether with or against law, a burthen exceeding oppressive to this Kingdom.

A fourth oppression is that of tythes, and it is that the Kingdom in almost all parts is sensible of, and groans under with Petitions for

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deliverance; note

First, That it is an oppression, the taking away by force not only shetenth part of mens estate, but the tenth part of the increase, which is more then the fifth part of the estate: Its that likewise which was never enjoyned to be paid by any magisterial power either in Law or Gospel, but by God, and that not under a penalty neither; this was only to the tribe of Levi, and to be paid in no land but the land of Canaan by command.

Secondly, The people groan under it as an oppression, with an expediation of deliverance; withes the many Petitions from many parts

of the Kingdom.

Thirdly, Many: Saints groan under it as a case of conscience to them, it suting so near with the Jewish constitution, carrying such a face with it as the denying of Christ to be come in the flesh.

A fifth oppression and burthen of the Kingdom, is free-quartering of souldiers; much need there is of provision for souldiers pay, less the cure seem more heavy then the disease; less the work be either ob-

ftructed, or else carried on with the more difficulty.

Sixthly and finally, I say unto you, as Paul in another case, what-soever things are honest, whatsoever things are of good report, &c. think on those things, that so justice and righteousness may flow down abundantly without respect of persons; whatsoever bears but the face of oppression in it, let it be removed.

In a word then to conclude, How should this carry on those whom it concerns, who are called of God unto it, to the accomplishment of this great work, to help forwards this great work and designe of God.

in and by you? Note.

1. Policy cals for it at your hands; Right honourable, is it not time for you to doe something for the kingdome that may ingage their hearts unto you? Is there not much division and consustion amongst us, much expectation of taking away of burdens? do not the people in their Petitions call for it dayly? Truely Prudent policy cals for right teousness, and undoing of burthens, that the hearts of the people may be ingaged unto you in these times of danger and destraction.

2. Piety cals for it; it is the great delign of God at present to exalt righteousness

sighteousness, and certainly God cals for it at your hands, Do justices love mercy, walk humbly with thy God. Mic. 6.8. This the Lord requi-

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3. Peace and fafety cals for it, your own peace and the Kingdoms peace: What is likely to produce peace in the Kingdom, if not the flowing downe of righteoulness and justice from you, the undoing of heavy burthens, and breaking of every yoke of oppression? your own peace and fafety confifts in it; beleeve it, there is no fafety to be expected, if once you derogate from this great interest of God the publike good; you may read in Scripture, how God pours contempt upon Princes, Pfal. 107. 46 He. poureth contempt upon Princes, and caufeth them to wander in the wilderness, where there is no way. Hath not God poured contempt upon many Princes already, when once they derogate from that publike interest undertaken by them, seeking their own ends? Does not God poure contempt upon them? And be you affured whom God hath called to this great work, if once you turn aside from the publike to your own private interests, God will pour contempt upon you. This being a truth of God, I shall at present conclude with that Scripture, Ifa. 58. the 6 and the 8 verles. If you loofe the bands of wickeduefs, and undo the heavy burdens, and let the appressed go free, and break every yoke; Then, ver. 8. Shall thy light break forth as the morning; and thy health shall spring forth speedily, and thy righteousness shall go before thee, and the glory of the Lord hall be thy verc-ward. Here is light, here is peace, here is safety: thy righteousness shall go before thee, that is, God in Christ, and the same glory shall be your rere-ward. So much for present,

FINIS.

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A Brief

DISCOVERY

OF

The CORRUPTION of the Ministry of the Church of England.

0 R,

Three clear and evident Grounds from which it will appear that they are no Ministers of CHRIST.

I. A Parallel between them and the Jewish Priests.

II. A Parallel between them and Simon the Sorcerer.

III. A Parallel between them and the Artificial Merchandizing Tradefmen.

Published for the Information of all;
By THOMAS COLLIER.

LONDON,

Printed for Giles Calvert, and are to be fold at the Sign of the Black spread-Eagle at the West end of Pauls, 1651.

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To the Reader.



EADER, The reason why I have brought forth this smal Treatise to publike view, is for thy information, who hast been a long time deluded with a Ministry of Anti-christ, under the name and notion

of a Ministry of Christ.

2. Because the Lord bath said it, that we should shew no pitty to Babylons inhabitans, much less then to the ring-leaders of that mystical confusion that at this day the world lieth in, under the name of Church, Ministry, Ordinances, &c. Some perchance may suppose that the end of this discovery, is to make them contemptible in their persons, names, &c. slowing from a private spirit of revenge. But truly friends it's not so; I can say truly, the Lord hath taught me another lesson; to do good to enemies, pray for them, seek their conversion; and I can say truly, that it would be a great joy to me, to see any of them enlightned, renewed, changed; but when I behold the great confusion that is among the men of the earth, principally occasioned by the Ministers of

To the Reader.

the earth; thousands, and ten thousands lying not only dead in trespasses and sins, but in professions and Ordinances, &c. I say not only for Zions sake, but for the sake of the poor deluded souls who live below, and without truth, under the profession of something like the external part of truth, I cannot hold my peace, till all these falsehoods and delusions fall to the ground, and the glory of Zion be more known and lived in. Read, and judge with an impartial spirit, and I trust you shall not find one word of a malicious spirit; not like Mr. Edwards, reckoning up personal infirmities, for then I could say much more; but clearer and true discoveries of deceivers under the name and notion of Christ.

Thus much by way of information, as likewise by way of prevention of thy mis-understanding of all that which followeth: by him who remains thy

friend, and the Truths Servant,

Thomas Collier.



The first Parallel.

BETWEEN

The JEWISH Priests and Levites; and those of our Times.

The Jewish Priests and Levites, and those of our times are as like as if they had indeed been all the sons of one Father, the Tribe of Levi; they say the Lot of Gods own Inheritance, although in truth there is no such thing.



He Jewish Priests were to offer Sacrifices, to make Peace and Reconciliation for the sins of the People; and herein they were a Type of Christ, Levit.9. with Heb.9. This hath been one principal work of the Priests of these latter Times, to offer Sacrifice, to make peace and reconciliation for sin; this hath been their end in praying, and pressing others to pray, that so they might make peace and reconciliation for transgression, al-

though not positively, yet circumstantially, there it ends; though Christ be often mentioned, yet not without prayers, teares, reformation, to fit the soul for Christ.

2. Hence it is, that finners are so often prest to weeping and mourning, that so they might weep and mourn out sin, and never tell of believing, till sin be wept forth, and then believe; may, that there is no ground of believing till then: a meer delusion, a very lye. Hence it is likewise that prayers, dayes of Humiliation have been so much exalted.

exalted as peace makers; and the glory of both, of internal consolation, as of external deliverances hath been given unto it; and the Priests must have the greatest share of that honor. Why? Because they pray most, and best, they do it by office; it is their trade to offer Sacrifices, to make peace; others may pray well, and do much; but they can pray better, because they do it by office; this I have heard afferted by them, therefore affirm it; and thus they have not only been peace-makers themselves in their own apprehensions, but have directed others to the same work, to the same way; what is the conversion raught by them, but only a legal conversion from sin to duty? If thou canst forsake thy sins, pray, hear Sermons, walk holily, my soul for thine thou shalt be saved; thus setting up self-reformation, duties, &c. in the room of Christ, making peace.

O wonderful and horrible delution! And people, look well unto your selves, if you build upon this foundation, and so live and die, you are like to be undone for ever; If the blind lead the blind, both are like

to fall into the pit.

2. The Jewish Priests were to interpret the Law, Nehem. 8. 7, 8. Hence it is that Christ calls them Lawyers, We be unto you Lawyers, Oc. The this hath been the work of the fecond Tribe a long time, to Interpret the Law, to fee people a working for life, Preaching the Law, and threatning judgement to drive to Christ, and not to draw with the cords of love, wich is suitable unto the Gospel. Truth it is of late, that many of them have learned to fay fomething of the external part or the Gospel, because else they cannot be esteemed, neither will their wates go off any longer, people having received some further light; but this they do with much confusion, sometimes almost loofing themselves, and sometimes thwarting, and contradicting themselves often in a Sermon. Although it be well known that not many years fince, it was a matter of fact, and deserved centure, to preach Christ freely, justifying finners without themselves, duries, prayers, tears, reformation, to fetch in love, consolation, &c. not afting to God from the enjoyment of life, peace, love, power,&c. lo that they might enjoy communion with God, and receive from him what is their own in him.

3. The Jewish Priests were to purishe their women, Levis 2. They were to be accounted unclean, untill the time of their purisheasion: this is likewise the work of the Priests of these times, to purishe the women, untill which time they are accounted as formerly, unclean. I wonder what is become of the Lamb and the Pigeon, commanded for aburnt and a sin-offering, vers. 6, 7. Its like the Priests prayer must pass in stead of it; only note, in one thing they pass the

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Priests then, though they comesshort in the Pigeon and Lamb, (that is) they provide a purifying Sacrifice, and sell it unto the women in stead of a Lamb, a prayer or two for four pence, although scarce worth it.

4. The Jewish Priest: were to live by Tythes and Offerings, they had no portion given them in the land of Canaan: and this have the Priests of our Times appropriated to themselves, they are Priests of the Tribe of Levi as themselves say, and they do the work of Priests, and therefore they must have the maintenance of Priests: to wit.

Tythes and Offerings, and this they plead for by Divine Right, from the Old Testament, because set apart for the Priests then under the Law. It is true, some of them plead for it from Humane right, because the Parliament (say they) hath given it unto them: But it seems it matters not much with them, whether it be of Divine, or Humane Right; so they have it, they desire not much to dispute the business; Take him Gaoler, is the strongest Syllogysin they desire to make use of for confirmation of this, as of all other their Divine Humane Rights.

I shall a little examine the business about Tythes, before I pass this particular. Numb 18.21. You shall find that Tythes were given to the Tribe of Levi- And behold I have given the children of Levi all the Tenth in Israel for an inheritance, for the service which they serve, even the service of the Tabernacle of the Congregation, &c. Where you

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First, That Tythes were set apart by God, Levit.27.3. Secondly, Commanded only of the Jews, and none else.

Thirdly, To be paid in the Land of Canaan, and no other Land mentioned in Scripture; the Jews were not commanded to pay it, till they came into that Land, where the rest of the Tribes had inheritances given them, and the Tribe of Levinone, for the tenth was referved for their Inheritance.

Fourthly, It was to be paid to that Tribe, (viz.) the Tribe of Levi, and none else; it any other Tribe or person had appropriated it to themselves, they had been Theires and Robbers, Mal. 3 8.

How this illegitimate Tribe, that now appropriates Tythes to themselves can free themselves from the like, I leave it to all men to

judge.

5. The end of the payment of Tythes, was for the livelihood of those who served at the Altar, 2 Cor. 9. They were under a Legal administration, therefore they were to live of the Law; but those who are under the Gospels dispensations, they live of the Gospel; that is, free; for Gospel-people are a free people; and Ministers who live a free Covenant of Grace, can trust God for their maintenance, Ee

and be content with a little: as Christ and his Apostles, who could fay truly, that though they had nothing, yet they possessed all things.

Object. It is said, Gen. 14. That Abraham paid Tythes to Melchise-deck, which was not in the Land of Canaan, neither yet of the Tribe of Levi.

Answ. True, yet note :

First, Abraham gave the tenth voluntarily, and freely, not by com-

pulsion, as now the Priests demand it.

Secondly, Abraham paid the tenth of the spoil which he had taken in war from the enemy, and none else, which is no warrant for the taking of the tenth of all; therefore all that can be expected thence, is but the tenth of spoil taken in war, if the souldiers are free to give it.

Thirdly, This tenth of the spoil was given to Melchisedeck, and not to them; therefore unless they prove themselves to be Melchisedeck, this Scripture will do them no good at all; which I think they will not assume, for he was an immediate Type of Christ, Heb. 7. as were the Priests and Levites, to whom Tythes were due, and that by an Ordinance, not of man but of God.

Fourthly, The Tribe of Levi in Abraham paid Tythes to this Melchisedeck; therefore no ground for our second Tribe to demand Tythes, but rather pay Tythes, if Melchisedeck come to demand them.

Object. If Tythes were not paid, how should Ministers be maintained? for it is meet that those that preach the Gospel, should live of the Gospel; but we know by experience that many places would scarce maintain their Ministers bread, if they were not compelled by a Law; therefore it is

convenient that Tythes (hould be paid.

Answ. First, it is an evident ground, that they are no Ministers of Christ, that will not trust him for their maintenance and a principal note of insidelity; a wonderful dishoner to Jesus Christ, to pretend to be his servants, and yet will not trust him, but will be caring and providing for themselves. It is as if a servant conditioning with his Master to serve him, should not only indent with him for maintenance, but would be caring and providing for himself: nay, not only caring and providing for himself; but conditioning with another man to care for him, and to give him wages; this is the dealings of the Priests with Jesus Christ, they will not trust him: Questionless it is because they are none of his servants, they do not his work; if they did, they would be content with his wages, which is free gift, as well Temporally as Spiritually.

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Secondly, Those who cannot preach without Tythes, or any other flinted maintenance, it is an argument they seek more their own belies, then the honour of Jesus Christ; like unto your Day-labourers.

that will be sure to know their pay, or else they will not work: such belly go is as they, that if any put not into their mouths, they even prepare war against them.

Quett. Did ever Christ and his Apostles practife the like ?

never vext men at Law in all their lives; nor ever were they Wolves unto the Sheep but rather as meek Lambs in suffering deep.

It is very just that they should be pined for want, and that for these

Regions:

First, Because they would not trust Jesus Christ, but forsake him, and trust to the power of Magistracy to maintain them; the civil Sword is the fundamental of their livelihood; now can they blame Christ, if he care not for those that will not trust him? Did he ever engage himself by promise to such a people, if ever their Masters that set them awork, from whence they expect power to fetch in maintenance, leave them? And such a time will come: Who then will care for them, when their mountains will not cover them any longer?

2. Because they thrust such a people upon Jesus Christ as he never owned; no wonder if such a people starve their Teachers; and just it is it should be so; for they starve, delude, and and otheir souls, telling them they are Christians, a Church when they are not: was ever such a thing as this heard of, that a Minister of Christ should be in doubt of starving, unless he provide for himself by a Law? A wonderful and norrible thing is committed in the Land, The Prophets prophesse lyes, and the Priests bear rule by that means, and the people love to have it so, and what will you do in the end thereof?

3. Because the Lord hath said it, The Lions small lack and suffer hunger, but they that fear the Lord, and wait upon him, shall want nothing.

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Quere. Are the Priests of England Lions?

Anjw. Yea; For first, Lions get their prey by violence, so do they; witness their holy Ordinance for Tythes; witness their taking by violence from those to whom they might better give; witness their greedy desire to devour with open mouth the Lambs of Jesus Christ, would the Parliament once grant their unsatiable desire, witness their Feetition to the Parliament, to have them burns with the letter B. to have them prosecuted as Felons for their lives: This was the good will of the Priests to the poor Lambs of Jesus Christ: but then their Lion, the Lord Jesus shall roar out of ZION, all the beasts of the forrest shall tremble, which will be ere long.

Thus are they like to be a Generation, that must suffer want, at least in their souls, in the time of drought, when the Towers fall,

Ee :

Ifa.65.11, 12,13. Te (to wit) The Saints shall eat, but they shall be

bungry ; ye shall drink, but they shall be thirsty, &c.

5. The Priests were the greatest enemies to Jesus Christ in those simes; they it were who hired Judas to betray him, who cried out, crucifie him, crucifie him, away with such a fellow from the earth; they it was who gave large moneys to the Souldiers to belye him, and

to fay his Disciples stole him away by night, &c.

This hard beeen, and is the practile of the Priests in our dayes, under the notion of Hereticks and Seducers, to destroy the Saints; And why? Because the Saints discovering Truth, will destroy their error and falsehood; we desire not the Magistrate to destroy them, but liberty to profess and practise Truth, before which they are not able to stand, no more then a morning dew before the Sun.

6. The Priests under the Law, They loved the uppermost rooms at k Feasts, and the chief places in Synagogues, and greetings in the Mar-

ets, and to be called of men Rabbi, Matth. 23 6.7.

Quere. Were the Scribes and Pharifes Pricfts? Anfr. Yea, See Nehem. 8. 9. Egra the Prieft, the Scribe, &c. And this is the expedation of the Priefts now, there needs no Scripture to prove it; they love the uppermost rooms at Feasts, and usually have it; and the chief Seats in the Synagogues, that was in their places of meeting, now (not for want of ignorance) commonly called Churches, who have the Chief Holy High place, where none may come but themselves, with their consent, with reverence be it spoken; and greetings in the Markets, the cap and knee is much expected; and to be called of men Rabbi, that is, Mafter; although there be no Mafter in a Town befides, ver this Priest must be a Master: this is one of Solomons evils that he had feen under the Sun, Servants on buffeback, and Masters walking on foot as servants on the ground; they are the peoples servants, they expect their wages from them. O horrid pride ! Was ever such a thing as this heard of? What, servants become their Mafters Mafter ? Servants on horse-back, riding, ruling, and their Masters on foot made saves unto them,

7. They built the Tombs of the Prophets, and garnished their Sepulchers, Matth. 23. 29. but they persecuted Christ and his Apostles: So do our Priestly Scribes and Pharises, Hypocrites, pretend to have high thoughts of Christ and his Apostles, but are as ready to persecute and kill the disciples and followers of Christ as ever the Priests of old; they build their Tombs, and garnish them; they spend all their time and study, to find our the mind of Christ and his Disciples in their writings, and yet come infinitely short of it? Christ a Carrenter, Paul a tent-maker, Peter a Fisher man, all of them poor

Tradimen :

Tradesmen: yet these men of arts and parts spend all their time, and make use of their authors, to undestand what they write: But if God raise up any Fisherman, Carpenter, Cobler, or the like, in him, and by him, to reveal his truth; O away with such a fellow from the earth! he is a mechanick fellow, one of no breeding, he knoweth not the Original, &c. I warrant you if Christ and his Apostles were on the earth again, they should find as hard measure from them as ever from the presists of old.

What do these but justifie the proceedings or all persecutors that have gone before them, and so bring upon themselves all the righte-

ous bloodshed even from the blood of Abel unto this time?

8. And finally, the end of all, was, that they might hold up their Religion, and in that their honor and profit: they knew, if they should let Christ alone, he would destroy their Religion, and so lay them open unto contempt. This is likewise the ground of our Priests opposing and persecuting the Saints, to upohold their National Church, Religion, Worships, &c. And therein their Honor, viz. the Cap and Knee of the vulgar; their Profits, Tythes, their great DIANA: This they can do, but by the exaltation of their Humanity, Arts and Parts gotten by their industry at the Universities; and this is their great Goddess DIANA, by which they uphold all, and hope to keep in their credit with the ignorant; but this Diana, learning in the things of God, will fall and break its neck ere long, as Dagon before Ark, it begins to tremble already, it dares not look truth in the face, without the power of Parliament to affist, &c.

Second Parallel.

BETWEEN

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Them, and Simon the Sorcerer, Acts 8.

Simon Magus his sin is looked upon by those who know not what it was, as very horrid and wicked; and its true, Peter said that he declared himself by it to be in the gall of bitterness, and bond of inquity; the Priests give a very high and learned interpretation of it, (that is) to buy a Parsonage; and this they call Simony, who so buys a Personage as Simon Magus: But I believe, if we come to examine what was Simons sin, we shall find more Sir Simons then many are aware of.

Simons fin, it was first to buy the gift of the holy Spirit.

2. As it is generally understood, to that end he might fell them a-

gain, and its likely to be true; for it would have gotten him much credit as well as profit; he should have made a good exchange, for the loss of the spirit and power of Divination and Sorcery, to have gotten the Spirit of God, by which he thought quickly to inrich himself.

So then, here was Simons fin, he would have bought the gifts of the Spirit, to that end he might have fold them, that so he might inrich himself by it. See then how the Priests of our time run parallel with

him.

I argue it thus; Those who buy their gifts of purpose to sell them, are guilty of Simon the Sorcerers sin. But the Priests of England buy their gifts of purpose to sell them, and get gain; Ergo, the Priests of England are guilty of Simon the Sorcerers sin. That this was Simons sin, is cleared; that who so do the like, are guilty of Simons sin, is unquestionable; that only which remains to be proved, is, That the Priests of England, buy their gifts of purpose to sell them. First, that that they buy them, it will appear, these things considered.

First, What gifts and abilities they have, are humane, such as they have attained in the Schools, which cost them much mony, as well as

industry for the gaining of them.

Secondly, Their appropriating all abilities of Preaching to themfelves, accounting it altogether impossible for any other to have any gift at all, who have not bought it like themselves; so that they do not only buy themselves, but deny any other way of attaining gifts to any else; precending Philosophy to be the mother of Theology: Ah horrible blasphemy against the Spirit, who is freely given, and freely operates as it pleaseth.

Thirdly, Their own confession when they come to sell, that their gifts cost them much mony; and therefore they sell them at the dea-

rest rate.

1. That they buy of purpose to fell, appears:

First, It was the great end for which they were by their Parents dedicated, and set apart a purpose to get a living, even as they bind their

children Apprentices, &c.

Secondly, Ic appears by their practife, which is, to fell all, and that at the dearest rate too; wirness their looking after the greatest and fattest livings, where there are most Calves, Lambs, and Tythe-Pigs, Corn, Hay, and Glebe-land, and thither usually is their Call; witness their own often removing from a lesser living to a greater; ten pounds more per annum is a sufficient Call from one Personage to another; witness their first Quare, what it is worth per annum; and if that pleaseth them, then they go, never querying what Saints be there anay, so far are they from that, if they hear that Christ and Saints

Saints be there, then they dare not come there, for fear that light will discover their darkness, witness their indenting for thus much by the week, in case they supply any place that wants, which is so much clear gain unto them, for their own gain goes on nevertheless at home; witness their Petitioning the Parliament for increase of maintenance, where they judge it is too little, although some of them have 40 pound, some 80 li some 100 li some 140 li and besides a great wrong to the Parliament, or at the least to the Subject; witness the common practise of Towns, and populous Places; who beholding their temper, dare not attempt the getting of a Minister, as they desire to be called, untill they first make up, either by Petition to the Parliament for the States money, which poor souldiers want, or some other way, a round sum of money; which being essentially puts courage into poor simple Country-men to adventure into their presence with all lowly submission.

Sir, We have maintenance for an honest man, perhaps an 100.liper annum; if that be too little, wait a while, and perhaps two hundred,
or three hundred appears, which will serve to make up the bargain;
just as a servant who puts forth himself for a year will make the most
of his service; although its true, the conditions are contrary.

Conditions.

Imprimis I will be your Minister (which fignifies a Servant) or rather your Lord, on condition that you will engage to give me thus much by the year, in money, or Tythes, as the condition is Ergo, the Priests of England Preach for hire.

for so they are indeed, and rule over you; and you will become subjects and slaves unto me, bow down before me, and call me your

Mafter. Ergo, the Priefts of Ergland are the peoples Lords.

3. I will be you Minister, provided you will not contradict mei n what I preach and teach you, if you will believe as I believe, and teach you; or rather then this Article shall make a breach, they will get an Ordinance from the House of Lords, which will serve their turn to prevent any from objecting against their Orthodox Divinity, although never so humane: O horrible impiety! Men may now preach lyes by a Law.

4. And finally, I will be your Minister, provided that I may have my liberty to remove again when I see a Call; which is like to be the next Personage tendred, wherein ten or twenty pound per annum be augmented to his yearly maintenance; as the hired servant keeps

himself at liberty for his own advantage, at the end of every year.

Thus the bargain is made, and the condition is drawn; the Priest now with much comfort and alacrity, fails a Preaching, for he knows to a peny what he hath coming in for every Sermon he makes. One thing by the way I cannot omit, which I have known: in case any one be so simple as to limit himself for thus much by the year while he live, unto a people, they have a way to fetch him off again with credit, as thus: refer it into the hands of a Jury of Divines (as they call them) although indeed but humane, the simple people agree unto it; judging these men, if any, will be honest.

This Jury of Humanes, quæries into the business, finds that their brother hath engaged himself for life perhaps for some 70.li. per annum, the more simple man he: Now within a year after, some six or seven score is tendred, the conclusion is delivered in, he may lawfully suspend with his promise and former engagement, being called

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I. There is more maintenance, the great Lord that draws; he is by the Scripture to provide for his own, or else he is worse then an Insidel.

2. There are perhaps more fouls, and so more need of a preaching Ministry, &c. And thus the man may lawfully remove, his brethren so determine it: And why? It possibly may be their own turn next; that is the truth: witness Master Smayn at Tradbrook in Susfolk. (with others) thus the minor appears, that the Priests of Eugland buy, that they may sell for advantage; therefore guilty of the sin of Simon Magus: so that the truth is, we have many bir Simons amongst us, though under fair presences and colours: only note one word by the way, wherein it will appear, that they exceed Simon in wickedness.

1. Simon would have bought the gifts of the Spirit, that so he might have done something for his money: But these men buy humane gifts in stead of the Spirit, and set up, and sell that, as if it were Spirit.

2. Simon had good thoughts of the Spirit, he would have bought it:
But these cry down the Spirit, calling it a spirit of giddiness; and its
like they know no other spirit, but that which comes from Oxford or
Cambridge; Hortible blasphemy against the Spirit 1 Matth. 12.

3. Simon did only defire the Spirit himself, not to limit it to himfelf, as those who know not what the spirit is, who would have none to have it but themselves: no Fisherman, as Peter; or Tent-maker,

as Paul. &c.

4. And finally, Simon was made sensible of his sin, might repent for ought that any one knows; he desired the Apostle to pray for him: But the Simonists of our Times are so far from repenting, that they

they still justifie themselves in their wickedness, and I am assaid, it will be a very hard thing to recover many of them to repentance, unless when too late.

A third Parallel.

BETWEEN

Them, and the Artificial Merchandizing Tradefman.

THe oneness between the Artificial Tradesman and the Priests, will appear, these sew things confidered.

The tradelinan, before he attains his craft or calling, must first be an Apprentice seven years that so he may get understanding and art in his calling, for there is some my servery calling; therefore time is required for the understanding of it, which by the Law is not judg-

ed less then feven years

So it is with the Prieft; he muft beforethe can be his crafts-mafter? frend many years in the Schools, perhaps twice feven before he comes to maturity; at least; he had need be one feven years in the Univerfity, commonly called the Schools of the Prophets, the nursery of piety, or rather of impiety and wickedness; the well-head of Divihity, or rather, humanity; and then by this time he hath gotten a presy good head and hand, he is, its likely, able to make a Sermon now and then, or elfe he must needs be a very dunce, for he hath a very dull head that cannot learn his trade in feven years; yet fo it comes to pass among these men very often, as well as other Tradesmen: some are more ready and handy in it then others; one can make two Sermons perhaps while another can scarce make one : so it is with our Shoomakers, Taylors, or any other handycrafts-man: and fo the other tradefmen, they prove differently; some pretty honest in heir way, others knaves ; fome drunkards, others fober ; fome whoremasters, others chast ; some more wise and crafty, others simple and bolish; and thus now their Apprenticeship being expired, they are become Masters of Art. The second thing to be expected, is, their freedom to fet up their trade: fo it is with the handicrafts man, elpetally in the City of London, or other priviledged places, for a small hatter they are declared free-men of London. So it is with the Prietts,

after they have served their apprentiships, gained the Art of making a Sermon, and before too, some of them, they now must get their freedom, which is the approbation and ordination of some principal men of the same Art; thus it is with the tradesman, and thus it is with the Priests, that is, either the hands of the Prelate, or some other Prelatical, Episcopal creatures, newly Anabaptized into the name of

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Presbyters, or CLASSES.

2. The Tradelman having obtained his freedom, he now opens shop-windows, and sets himself to work : So likewise those Priests, they have their shops, (viz) their studies full of good old books, Authors, Fathers, all Expositors of Scripture, and they set themselves to work, fearch one Author, and another Author, and for the most part, these are the fountains from whence they draw all : come to ask their judgement upon any Text of Scripture, you must carry till they have looked their Expositors, and then they will tell you what their Expolitors lay, whether it be true or falle; for you must note, they are not infallible, nor Apostolical. 4. The Tradesman must have a time to make his wares, he cannot make them with his word, nor blow them together with the wind : The Shoomaker must have his time to make his shoos, the Taylor to make a garment, &c. and when its made, its made, and not before. So must these I radesmen of another nature have their times to make a Sermon, fome a month, fome two weeks, some one, some two or three in a week, when like to have good fale; but a time they must have to make it up, they cannot preach by the spirit, alas ! they know not what it is, they are strangers unto it, they oppole it; this is that will throw down these Sermon makers in conclusion; when poor Tradesmen, Coblers, Taylors, Tinkers, Plow-men, Carpenters, all forts of men shall preach the everlatting Gospel, with so much light, life, and power, that will darken all the light of these Sermon-makers; and then none will buy their wates any more.

5. When the Tradesmans ware is made, it is then fit for sale, and he hath his free market in his own Town, he steps forth sometimes into other Markets, that so he may vend his wares at the dearest rates; it is his liberry, and doubtless he may lawfully do it; and fometimes when he wants ware, he buys of another, to fie his cultomers, that so he may keep his calling going: So it is likewise with our spiritual merchandizers; when their Sermons are made, they have their market dayes to fet them at fale, their bunday, or their Sabbath, the first day of the week : Well might they, as I have heard them formerly, ftir up people to come to their spiritual markets; for they fell all, and that at an excessive, excised rate too, and they have

their change of markets, if it make for their advantage; they can fell one year perhaps for twenty shillings a Sermon, the next they have found a new market-place, where they can fell it may be for 40. shillings, or three pound a Sermon; then Sermon-making is worth some thing, a goodly Trade: many Gentlemen of note and quality bring up their children to this craft; and they can besides this, break forth now and then a day into a new market, which adds unto the old ffore; for this they are fure, their own goes on at home, although themselves keep market in another place; and sometimes when necessity, or idle. nels drives them to it, they buy of other men, viz. Preach a Sermon of another mans; if the people know it not, it goes for currant, though fometimes they can read along with them as they preach, but I must confess this is something base. Thus it appears, that our spiritual Merchants run parallel with the temporal, and that Preaching is become a meer art amongst men; and truly they have their shops full of goodly wares, by which they delude and deceive fouls, John in Revel. 18. 11, 12. opens their shop, or rather their pack, where he gives them the term of Merchants; and abundance of good ware there is, and they fell all, and the fouls of men too.

Quere. How may they be faid to fell the fouls of men?

ansiand those to be Churches, who are no Churches; for this very end, that they may inrich themselves; thus they sell souls, that is, delude and undo souls under the name of Christians for money; witness their readiness to sprinkle & cozen Infants, if their Parents pay them Tythes; else not: they sell the souls of men, for five or ten pound; they will for-saketheir cure of souls, as they cal it, sell them for gain; be a shepherd to them this year, sell his Interest in them the next, go whither they will; he cares not, if he can get advantage: a very hireling, that doth not only sly from his flock when danger comes, but sells his Interest in them for gain, come what will come of them, he cares not; although its confest, its better where they are not, then where they are, for there is some hopes of undeluding poor souls.

Thus it evidently appears, that the artificial Tradesmen, and the Masters of Arts, the Priests, run parallel together; as much spiritualness in the one as in the other; I mean in relation to their calling; although its confest that the first is lawfull, the second altogether earthly, sensual, and devilish; only take notice of a word by the way, wherein it will appear, that the Art and trade of making and selling of Sermons, far exceeds all other arts and trades besides, and that in these

following particulars.

1. In their gentility, they are mafters before ever they open their shops, or fet up their trades.

2. In their fale, they usually have the highest markets, they often fell their sermons (when cheapest) for an Angel, when one might buy as good in a booksellers shop, and it may be a better, for three pence; so that their ware comes usually to a good market especially of late, except some poor ones or cavaliers; they its like would be content with a reasonable market sometimes; but its like ere long that this trade of Sermon selling will be very dead and low, so low, that they will stand weeping and crying, alas! alas! for no man buyes their wares any more; and how will their honour, house-keeping and hospitality goe forwards then?

3. They have one great advantage more, they do not only meet with the dearest markets, but they can sell one Sermon divers times; they can sell a sermon, and yet keep him to make and sell twenty pair of sermons, and yet have never the less. Let any handycrasts man come forth and do the like; if they could, they might well inrich then selves: But was ever such a thing as this heard of? What, sell a thing and keep a thing, and sell it again? yea, and again too perhaps. Should I know a Shoomaker sell shoes, and yet keep them, and sell them again, I would brand him for an arch cozener, or the like of any

other calling.

4. Advantage, They can sell that which is not money, nor ware, as the proverb is, so it be something it passes: A Tradesman must sell that which is good, or else he shall be counted dishonest, and the buyer hath so much liberty as to try it, to look into the goodness of it; if he like it, he buyes it; if nor, he leaves it; but these Merchants have gotten an Ordinance to compel men to receive what they bring them, be it good or bad: O hortid wickedness! What, must we have it whether we will or no? You Merchants of London, stir up your selves, get you such an Ordinance if you can, it must needs inrich you: What, sell all manner of stinking wares by a Law? And none durst question it?

5. They are Monopolizers too, they have gotten their Patents to Monopolize all to themselves; none must sell, nay, none may give, when they sell; a wonderfull way to inrich themselves, was there ever such a thing as this heard of? Whar, to Monopolize the gift of Preach.

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Quere. Is not thus against the liberty of the Subject ?

Anfro. Yea.

Quere. Have not the Parliament declared against it?

Quere. Was it not one end of the Parliaments war to free the Sub-

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Ansim. Yea, it was so pretended, and I suppose it was really in-

Quere. Are not Monopolies and Monopolizers much more dangerous

and dishonorable, in spiritual things, then in temporal?

Anjw. Yea. For first, herein the free operation of the spirit is as much as lieth in man prevented by it.

Secondly, Poor ignorant Englishmen are much abused by it, who

how not their liberty.

Thirdly, the spiritual Merchants of the man of sin, the Kingdom

of Anti-chrift, are inriched by it.

Quere. Did the Parliament think they had made a Patentee, and the Priests Monopolizers, when they gave them that Ordinance, that none should preach but themseives?

Answ. I suppose they did not; if they had, they could not have walked in a way so directly against their own principles, their own Decla-

rations, and the Subjects liberty.

Quere. May we not expect that the Parliament will call in this Pa-

tentce again?

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Anjw. Yea, questionless, when they see the evil of it, and it is the Subjects liberty to expect its it is that for which they have adventured their lives, suffered the loss of their Estates; and therefore it cannot but be a great bondage and burden unto the Subjects, to see and feel the heavy yoak and bondage of Monopolizers yet remaining.

However, God will take their Parentee from them; for the Saints must speak these things they have seen and heard; notwithstanding their engrossing all into their own hands. Thus have I briefly, and plainly discovered the carelesses and corruption of the Priess of England, notwithstanding their fair pretences, not scandalizing their persons, but discovering their evil conditions, to that end that Englishmen might not be enslaved, especially in their spirits, unto such a generation who alone seek themselves.

Three Quaries Answered.

Quere 1. Were not the Jewish Priests and Levities typical? And did not they type forth the Ministry of the Gospel?

Aufm. Its true, they were typical but they typed forth Christ, the great High-Priest of Saints, Hebr. 9. Not the Priests of these times.

2. They were a type of all the Saints in Christs for Christ and the Saints are one, and all the Saints are the Lords Portion, an holy Priest-heed

Priest hood unto the Lord, I Pet. 2. No Priest hood by office, but all the Saints are Priests.

Quere 2.

Is it not necessary, seeing the gifts of the Spirit are lost, that there should be a getting of those gifts again by humane industry, as Tongues, Arts, &c.

Answ. 1. It is all one, as if a man should be so simple, as having lost a pearl, he should instead thereof buy a clod of dirt, a good satisfaction for such a loss; the gist of the Spirit being lost, get a little of the wisdom of man which is but as dung and dross in comparison of it; the wisedom of the flesh is death, Rom. 1.6.

2. Its the anointings of Antichrist; the Spirit being lost, Antichrist sets up the wildom of the flesh in room of it; for in all things Antichrist seeks to imitate Christ, as well in the flesh as in the Spirit.

3. The Saints are made partakers of the same Spirit the Apostles were; for if the Spirit of Christ be not in you, ye are none of his; Christ is in you, else you are reprobates; if so, then no need of all this Humanity.

4. This Spirit of God manifest in the Saints, will discover and deferoy this Humane Spirit of Antichrist; by things that are not in the

worlds eyes, will he bring to nought things that are.

Quere 3.

If Ministers of the Gospel may not lawfully indent for maintenance for their Preaching, seeing the laborer is worthy of his hire, and he that provides not for his own, is worse then an Insidel?

Anfw.

1. If Christ and his Apostles, or either of them, did so, then they mays else not. Gal. 6.

2. If it stands with the fidelity of a servant to his Master ; else not:

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freely yee have received, freely give.

3. Christ hath undertaken to care for those that trust him, Luk. 10, Matth. 6.

Sixteen Queries of Concernment.

Propounded, with a desire of an Answer from those who can, or please.

I. IF ever the Lord make use of any as Ministers of his mind unn the people, that were bred idle at Schools and Universities all the dayes of their lives, without a calling, as the Priests of England: but tather the contrary as Moes a shepherd, Elistic a ploughman; Daniel a Tent-maker, Peter a Fisherman, &c?

2. If ever Christ and his Apostles did get a patentee, viz, an ordinance from man to Monopolize the gift of preaching to themselves?

3. If ever Universities and Schools of humane learning, were in

Scripture called the Fountains or well-heads of Divinity?

4. Whether ever Christ and his Apostles did indent with their hearers, what to have for preaching, before they preached unto them?

5. Whether ever Christ and his Apostles built their Churches by

humane Authority?

6. Whether Christ and his Apostles did at any time gather the prophane carnal men of the world into the Church, excluding the Saints, who out of tenderness and light follow him?

7. Whether ever Christ and his Apostles deterred any from preach-

ing the Gospel, by the powers of the earth?

8. Whether ever Christ and his Apostles made use of these two great bug bears, so common in use with the Priests of England, to prevent the Saints from preaching the Gospel, and the world from hearing them; viz. 1. The approbation and ordination of the men of the Earth. 2. Humane learning the language of the Beast, without which, men are in their account, altogether unmeet to meddle in the things of God?

9. Whether ever Christ and his Apostles first baptized, and then

twenty or fourty years after taught them faith?

the ignorant and prophane, with the name of Christians, when there was no such thing appeared?

11. If ever Christ and his Apostles had a hundred or two hundred

pounds per annum for Preaching?

13. If ever Christ and his Apostles appropriated Tythes to them-

13. If ever Christ and his Apostles did remove from one Parso-

nage to another.

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14: If ever Christ and his Apostles did confirm the truth they delivered, by the power of the Magistracy, Authors, Fathers, &c.

15. Whether the Spirits teaching be not sufficient in the things of God?

16. Whether it be not the work of Christ, and that which is to be expected in these latter dayes, to overturn, overturn, overturn all these, things acted by men, contrary to his own mind?

a FINIS.